THE
Universalist Leader

Boston November 22, 1924 Chicago

For Thanksgiving Day

Pacific School of Religion Berkeley

MAKE three resolutions: 1. Resolve to *do*—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you and change the tone and temper of your mind. We are only just learning the supreme interest of the mind in the hand. Train your hand to be kind and it will soon react upon your heart and make it sensitive to God's mercies. Being kind to others will awaken you to the Being "kinned" to you. "One who loves his fellow men" will find himself "one whom love of God has blest."

2. Resolve to *say*—thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say, "What disagreeable weather!" There is always an appreciative word that can be uttered. As a rule, we say what we choose. Why not choose what we say by the rule of love? We say what comes naturally, and excuse ourselves by temperament. Let our temperament keep silence before a heart that will tell of God's faithfulness and speak good things of the Lord. It is not wrong for a shadowed heart to prompt sunny words. Even a cat will curl up in the only spot of sunshine in a room. . . . Let our speech be with grace, not groaning. The discouraging note can be left in silence, the loving thought can be uttered; it will help our heart to hope.

3. Resolve to *look*—for causes of thankfulness. "Seek and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes; you will find them. Look for goodness, good people, good apples; you will find them. The Pharisees saw in Matthew a despised publican, and their pride was gratified. Jesus saw in Matthew a man, a possibility, and his love was gratified. Look for the good in people, in history, in the providence of God. Look for the goodness of the Lord in your own life.

From Holy Days and Holidays.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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176 NEWBURY STREET, BOSTON
Tel. Back Bay 4036

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 47

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

GOOD TIMES AHEAD?

WE are on the verge of an era of great industrial expansion. There are what men call "good times" ahead. The United States is about to launch out into the markets of the world. We are told by a few that we can not compete with other nations because our labor charges are too high. The reply is that we can compete because after we have manufactured for 110,000,000 of people here at home the cost of the manufacture of goods for another 110,000,000 abroad is much less. That is, we are so big, and geared so high, and produce in such masses, that we can make the cost of units as low as anybody in the world. We have safe and sane men in power, we are told, the captains of industry are full of confidence, the wheels are going to turn faster and faster, and more wheels are to be made.

We are inclined to think these predictions of prosperity accurate. Mark Sullivan, one of the best informed of newspaper men, says he does not meet a competent observer from any section of the country who is not convinced that "we are about to enter a period of unparalleled industrial and commercial activity." Stocks are bounding up. Money is plentiful. All this means many more good jobs to be filled, higher wages, an urgent call for the young graduates of our colleges, a vast increase in our wealth.

It means, also, that the forces working for spiritual ends will have to be geared up to higher speed also. We include in these all the agencies for discovering and spreading truth, all the forces of secular and religious education, all the churches, the charities, and the various reform agencies which teach man's responsibility for his fellow man.

The business of making things is engrossing and often thrilling, but it is not as engrossing and thrilling as the business of making all-around human beings.

The search for gold is a high adventure, but the search for justice and peace is a higher adventure. Our task is to make this clear.

There are many gloomy prophecies and warnings about our prosperity. We recognize the dangers. But we are sure that fundamentally our God is a God of plenty, that it is right to have the abundance of the earth, and divine to make the two blades of grass grow where one grew before.

There is more than one phase of our task. We must not call the builders selfish so often that they will come to think building is selfish. We must interpret aright. What is full of the creative power of God must be exhibited as religious. With all that we must hold up the unselfishness of Christ as the ideal for nations and for men.

* *

A GREAT GERMAN

THE Sons of the Revolution held exercises in Washington, Nov. 15, at the Steuben monument, in celebration of the 194th anniversary of the General's birth.

The German Ambassador laid the wreath on the monument, the French Ambassador assisted in the exercises, and a reverent company joined in prayer.

After a desperate and bloody war with Germany, it is especially important to remember this day. Von Steuben came to us in the darkest hour of the Revolution, and gave his brilliant gifts to us. He was the drill master of the American Revolution, the man who whipped raw recruits into shape, our inspector general and the right-hand man of Washington.

We need not take one star from the crown of gratitude we have given Lafayette in order to be grateful to this great German and to the country which produced him. The meeting at the von Steuben monument is a happy augury of the meeting everywhere in friendship of the great nations represented.

* *

HOW WALTHAM WORKS IT

THE Rev. Hervey M. Hoyt of Waltham publishes in a recent issue of his church bulletin the following comment on Leaflet Number 2, recently issued by the General Secretary's office. Obviously his method is far more effective than passing out a bulletin without comment.

> **The Budget System.**—You will receive with this issue of the Bulletin a leaflet published by the General Convention, entitled the Budget System. It contains nothing new to some of you. We use the budget system in our church. It is purely a business system and if worked will do much for the finances of the church. After you have read the leaflet will you ask yourself the following questions? (1) Have I a set of duplex envelopes? If not you can secure them of Mr. William E. Cooke at any time. (2) Is it necessary for me to wait until the end of the year before

I begin to use the envelopes? No, you can begin at any time, and you can stop at any time by sending a written notice to the treasurer. (3) Am I paying to my church all I ought to pay? That is a question that rests entirely with you, but we urge you to be as generous as you possibly can. Remember that money is stored up human power. It is so much of myself which I can set at work for God. (4) Am I putting my payments into both sides of the envelope? We ask you to remember this is a duplex system, and the ideal is to give as much for others as we do for ourselves. If we can not do the ideal thing we can start toward it. Do not make your contributions lopsided. Pay what you can for the local work, but make a generous pledge for benevolences. The church must give if it would live. (5) Am I paying regularly? This you must do for the bills must be met monthly, and the treasurer is depending on you. (6) Am I giving cheerfully? If not you are losing the highest blessing that comes to those who give. Your church does not solicit subscriptions that are given grudgingly. The duplex system is a fine one but it won't work itself, but if every man, woman and child in our parish will take a set of envelopes and give something and do this willingly, regularly, persistently, generously, prayerfully, lovingly, we will have no financial problems.

The questions are pertinent and all of us may find it useful to ask them of ourselves.

* *

DR. LEIGHTON

NOT always do ministers who have been filling executive positions go back easily to parish work.

A notable exception is the Rev. George E. Leighton, D. D., for many years State Superintendent of Massachusetts, who for the past two years has been in charge of the First Church, Somerville, Mass. He has been happy and so have the people. Just recently the church opened and dedicated a fine, new, complete and adequate parish house. The society is going forward.

* *

OUT OF THE MOUTH OF YOUTH

THE Rev. Carlos F. Fuller, a young man just out of theological school, faced recently one hundred Presbyterian ministers of the New York Presbytery, to whom was referred the report concerning his ordination, twelve of the committee voting for it and three against it.

He would not affirm his belief in the virgin birth and the miracles. He said: "I am not prepared to deny. I give them the benefit of the doubt, but I can not affirm them."

Some bitter wrangling took place in the Presbytery over admitting him. Finally he was excused from attendance, but instead of going at once, he rose up and in a quiet voice said this:

> It has been a matter of keen regret to me that I have been responsible for a divisory feeling. If I had known what was to take place when I made my application to join, I might not have come.
>
> I want to confess to you men here that I am disappointed. I came to this group to find you not imbued with the importance of the troubles of a sickening world, but in controversy over doctrinal and ecclesiastical matters. It chilled something warm and fine within me.
>
> Young people everywhere are looking to men such as you for help; they are hungry for light and they are finding you involved in controversy. You are arguing about doctrine when there face you the sores of the world to heal. I thank you.

The statement made a marked impression. By vote of sixty-nine to twenty-three the Presbytery admitted him.

* *

WE ARE NOT AFRAID OF FACTS

I AM not afraid of facts: I am afraid of fallacies," was the ringing declaration of the Rev. James Vallentyne, D. D., of our church at Oak Park, Illinois, at the convention of the Universalist Churches of Kansas and Missouri recently held at Kansas City.

Dr. Vallentyne was discussing the theme of heresy in an address admirable for its clear thinking and its clear-cut diction. In making that statement, he gave utterance very clearly to the attitude of the Universalist Church.

We are not afraid of facts, whether they be the facts of science or of history or of every-day life. We do not close our eyes to the revelations of our thinkers, to the discoveries of the world's searchers after truth, nor to the experiences of men and women. We accept nothing simply because it is new; we hold fast to nothing simply because it is old; we refuse to deny anything simply because we do not chance to like it. Our Leader, Jesus the Christ, told us that the truth would make us free. Believing him and endeavoring to follow him, truth is what we seek and what we welcome.

We are not afraid of facts; we are afraid of fallacies.

H. H. N.

* *

RELIGION AND POLITICS IN THE CHURCH

TWO live subjects of conversation are taboo in good society. It is not good form to discuss matters of religion and politics. This may account for the superficial talk, the touch and go method of conversation, the deadly dullness, and the boredom of much of our social gatherings. If some person did take his life in his hands and dare to speak of these live matters, he would save our social life from its dullness. But the conventions of society are against such usage. Men and women are agreed to banish those subjects from their drawing-rooms. Religion and politics as matters of intellectual discourse and commerce are kept on the outside.

It would appear natural that, since banished from society, they would always stick together elsewhere, and especially in church. And they probably would were it not for the fact that there are persons who don't want them together even in church. It's all right for religion to go to church. It's quite the respectable thing to do; it's the place where religion is expected to be at home to all callers on Sunday. But the church is no place for politics. The pulpit must be kept sacred and sacrosanct from all contact with politics. All politicians, many good citizens, and some new women voters are on record that they do not want their ministers to recognize the existence of politics, nor deign to discuss political matters in their pulpits.

It is well to make distinctions and keep them in mind. Political matters differ from partisan politics. Partisan politics should not be discussed in the pulpit nor recognized in the church. The minister has no right to use his pulpit, nor throw his influence through his church, in the interests of any political party, or policy, or measure, or candidate, or election, whether Democratic, Republican or Socialist. This goes without saying. It is true that there are times and occasions when a political measure which is largely a moral issue is made a partisan matter, and it is difficult to discuss it fairly for this very reason. It then becomes a matter of expedience, not of principle, whether the minister shall do so or not. There are times, however, when it is perfectly proper for the minister to do all he can to rescue the moral issue from being made a partisan matter. And it must also be confessed that there are certain ministers and churches altogether too partisan. In some regions of the country, or on certain occasions, they are too much allied with one or the other political party.

Making all these reservations and allowances, we affirm nevertheless that religion and politics should not be kept apart. Politics should be allowed to go to church and be recognized and discussed in the pulpit, and religion be allowed to go into politics. One of two such live subjects ought not to be silenced in the pulpit. A ban should not be placed upon their moral union.

Religion covers the whole area of life. It does not transgress when it invades the territory of politics. The prophets of God made demands upon the state, with its kings and rulers and their policies and measures. Righteousness is a matter of life and death for the state. And the nations of the world were never in more need of real religion than at this very moment.

Moreover, all the great statesmen of our country, from its beginning in the cabin of the Mayflower to this day, have been free and frank in their recognition of the right, the necessity, and the beneficence of religion in our national life; and the practise of Congress, the courts, and states, takes cognizance of religion in their proceedings. In our desire that partisan political matters be kept from the pulpit, let us not confuse the issue, but make sure that politics be welcomed to come to Church, and religion be urged to go into politics.

D. E.

* *

WHY RADICALS FIGHT LIBERALS

AN interesting feature of the recent British election was the determination of the Labor Party to destroy the Liberals. It was the Liberals who put the Laborites into office and kept them there. The Liberals were willing to keep them there if the Laborites had been content with moderate progress. But once out of office the fury of the Laborites was directed, not at the Tories, but at their former friends and partners the Liberals.

This would surprise us if we did not see the same thing in other fields. We get along better with people whose views are far removed from our own than with those whose views approximate ours, but differ in slighter ways.

In churches the radical thinker opposes with all his strength the liberal, while he exhibits comparative tolerance for the extremely orthodox. It is the liberal, he thinks, who stands in the way of radical success. The tory, theological or economic, would be so bad that people would give radicals power to smash him, were it not for the liberal who offers a middle path. Commenting on the British elections, the *New Republic* says that MacDonald did right to force the fighting even if much progress could have been made by a Liberal Labor combination. "The unemployment acts would have been administered more generously; education would have been supported more liberally; real progress might have been made toward housing reform. Besides, certain economic measures looking in the direction of imperialism which the Conservatives are likely to put through would have been circumvented." Yet the *New Republic* approves not doing these things because Liberals and Conservatives stand on the platform of Capitalism. "The Conservatives are more inclined to resist new social forces at the inception, the Liberals to work them into the prevailing scheme of things."

It is this working new ideas into the prevailing scheme of things that commends liberalism to us in Church or State. "Their serene reasonableness," "their respect for facts," which the *New Republic* admits, seem to us precisely the qualities needed to insure progress without "waste" and "bitterness." That kind of progress is the only progress which will last.

* *

THE PUBLIC SCHOOL SYSTEM

THERE is no more practical and effective method of exhibiting patriotism than by supporting the public school system of the country.

Obviously a country which believes in universal suffrage has to believe also in universal education. The public school system goes a long way toward making a common school education possible for every boy and girl in the country. Many of us would still further extend and strengthen it through the system of municipal universities and normal schools already started in many parts of the country.

The practical question is, how can we help support the public school system? By paying our school taxes willingly and cheerfully, by informing ourselves about the methods, personnel and output of the public schools near us, by insisting on higher paid and better qualified teachers, by working for a teachers' pension plan, by talking the schools and teachers up and not down, by sternly rebuking the interference of partisan politics in the schools, by encouraging the children who attend to like their teachers and their studies, and by patronizing them ourselves.

Some of the energy which people are putting into an attack on private schools had better go into these constructive lines. The right way to make public schools crowd out private schools is to make public schools so good in instruction and atmosphere, and so adequate in number and size, that the others will find it hard to compete with them.

There is call for the patriot to tackle the evils of overcrowding, bad housing, and too frequent change of teachers because of under pay.

Cruising in Convalescing Countries

XXII The Ocean Greyhound

John van Schaick, Jr.

ON the last night before going home one is apt to be a little nervous. It is a more important trip than any other. Might one oversleep? One never has, but who can tell? Will the porters be on duty early enough to get the baggage down? Are there taxis about at eight a. m.? How much time must one allow to cross the river, register baggage, find places?

Big Ben on Westminster Hall woke me up at three a. m., and then I heard the chimes every quarter of an hour until morning. At four, the trains began to make a noise and the patter of horses' feet to come up from the street below. With the full light of day, the sparrows and pigeons arrived for the bread I bought at a bakeshop the day before.

I stepped out to make sure that Waterloo Station over across the river had not walked off in the night. One never can be sure when one is going home. The coffee came up, the baggage went down—all moved like clockwork. We were only fifteen minutes from room to railway compartment.

It was a rainy morning and the dome of St. Paul's on the bend of the river looked like the dome of the Capitol at Washington. That stack the other way enveloped in mist might be the Washington Monument. All the sights and sounds of London testified to the fact that we were going home.

The special trains these days run straight to the docks. One has only to walk a few feet, show a ticket and passport, climb a flight of steps, pass over a gang-plank which isn't a gang-plank any more, and one is quickly at home. The care of travel is over for five or six days when one embarks on an Atlantic liner. But there was a woeful experience unpacking on the steamer. Surreptitiously I had slipped a bottle of ink into a suit-case after I had pretended before the Madam that I would leave it behind. The cork came out *en route*—the ink came out—the truth, sad to say, also came out, for she was standing by me when I opened the baggage. "For fifteen years," said she, "I have protested about your passion for ink. For fifteen years I have seen this coming—your best dressing gown, too." I didn't make a very brave defense, I fear, for my meek remark, "It will come out"—referring to the ink—did not sound very original or seem convincing.

The rain let up and we went out to the sun deck. There by our side lay the Olympic, sister ship of the ill-fated Titanic. As the Mauretania is the sister ship of the Lusitania, there were tied up together two ships, each of which had an almost exact duplicate lying on the ocean bed. Yet how unsinkable each seemed.

Over beyond the Olympic there was a ship with beautiful lines which looked most familiar, and to our delight we saw that it was the Empress of France, also just ready to sail. We had lived on her for four months, cruising around the world.

The Cunard people describe the Mauretania as their ocean greyhound, as she holds the records for speed. "She is getting old," said the old salt sluicing down the deck in the early morning, "eighteen years old next November, but only last trip she broke the westbound record; made it in five days, three hours and twenty minutes between Cherbourg and New York. For years she has had the Queenstown-New York record of four days, ten hours, twenty-one minutes, but this last run was over the long route of 3,157 miles, and she made it at an average speed of 25.60 knots an hour with the best day's run of 642 knots." She has a gross tonnage of 30,696, eight of the large Atlantic liners surpassing her in size—the Leviathan with her 59,000 odd tons, the Majestic 50,000, and so down through the Berengaria, Olympic, Aquitania, Columbus, Paris, and America.

She is beautifully fitted up; the first-class library, lounge, smoking room, entrance halls and dining saloons are finished in expensive carved woods which no company would feel justified in duplicating as things are to-day. In the main dining-room there are 362 solid oak panels carved on the wall, each different.

The captain of the Mauretania is Rostron, who made his reputation rushing the old Carpathia through the fog-covered ice fields at night to rescue from little boats the survivors of the Titanic.

In using the Marloch to go over and the Mauretania to come back, we have touched life at two widely separated points. We can not be partisan of one as opposed to the other. One is cheap, the other expensive; one carries the people of moderate means, the other, with notable exceptions, the more wealthy; one is plain, the other smart; one takes nine days to cross, the other from five to six.

There were large numbers sick on the Marloch and equally large numbers sick on the Mauretania; and to the seasick I assume all ships are much alike. "Next time," said the woeful ones on the Marloch, "I'll take a large vessel." "Next time," say the woeful ones on the Mauretania, "I'll take a ship that is not so h---bent for speed."

I suppose we have not had what can be called a smooth passage. There was fog which slowed us up the first night, after that strong head winds, heavy swells, changing to a choppy sea. Sunday she pitched; Monday she rolled; Tuesday she did both, giving us the corkscrew motion described by the word "scending," a word which probably never will get into popular usage. Then, when everything seemed quieting down and the seasick ones beginning to get on their legs, she ran into another blow. It started about three a. m., on a Thursday morning, coming out of the southeast, catching her sideways under the stern and making her perform her choicest evolutions. Then it veered suddenly to the northwest, and blew hard, giving her a pronounced list to port and making her concentrate on the rolling. The timid passengers unused to the sea were frightened, the more so because the newspapers just before we sailed carried the story of the Arabic's experience—rolling over suddenly on

her side for three minutes and hurling the people in the saloon all in a heap. People who talk about upsetting a modern ocean liner, however, have no conception of the weight they carry far down below the water line which serves as ballast. The wind never blew yet which could wreck a ship like the Mauretania, provided it doesn't hit something.

We have our share of fears, I suppose, but we are not afraid of ships or the sea; and we have our ills, but seasickness is not among them. Whether the sun shines or the storm wind blows, whether the ship is steady or unsteady, we enjoy an ocean voyage.

One of the sublime spectacles of this world is a powerful ocean liner like the Mauretania, with smoke pouring from all four funnels, plunging full speed against wind or wave or ocean stream straight for her port across the sea.

There was a point on the highest deck where I could get a view of all four funnels at once, and realize the ship as a whole, much as if I had been on another ship alongside. With wind blowing, spray flying, smoke streaming out behind and great waves breaking against her side, one realized her speed and her power.

And yet as one looked at the ocean round about, sensed its vastness, saw how little we affected it by our passage, how brief an instant we were at any one point, one felt that the mighty Mauretania was just a speck on eternity.

We had 516 first-class passengers, 430 second-class, 300 third-class and 690 in the crew, but there was plenty of opportunity for solitude as well as society, and these upper decks, especially in storm or in the early morning, were deserted except by the two or three who "curiously like that sort of thing." It is equally pleasant to sit in the magnificent lounge or smoking-room, or the beautiful dining-room with its flowers, its palms, and its lights, listen to the music, and watch the people.

On a smaller vessel we are more sociable. One lets oneself speak and be spoken to. Here we are reserved. We may speak to the charming lady whose deck chair is next to ours, or to the man who leans against the rail with us or who comes up where the wind blows and the spray flies. But the trip is over, we are going home; it is not like faring forth eastbound in quest of adventure.

On such a ship the *nouveaux riches* are much in evidence. There are wealthy Jews; but they behave themselves, so far as I can see, about as well as the wealthy Gentiles. There are the rich who are not *nouveau*, and not pushing. There are artists, actresses, musicians, statesmen. On the Mauretania there were many members of the American Bar Association, who made "the tour of Europe" after their meetings in London. As a whole they were a fine lot of men, and made us glad to have America represented by them in Europe this summer.

There were young people who had dances nearly every night, and danced properly. There were young people who danced like savages. Some of them were not savages, and in my opinion need only to see themselves once or hear the comments of young men and old ladies looking on and stop it forever. They can't possibly be as disgusting as their dancing; and I might add, they must be better than they look. If young girls are going on using the rouge pot and lipstick—and I suppose they are, certainly if they see fit—I trust that some skill and taste in using these things can be made a part of their education. Dashing it on, putting it on in chunks, handling the brush they use like a cubist artist, can't be right, and this I dare maintain, mere man though I be. As to hair—there is not much left to say anything about.

The young people are not going to the bow-wows. They will come out all right, but some of them look so repulsive we need to wear our best rose spectacles in order to love them at all.

On the other hand, what is garish, inartistic, unpleasant, in some of them, merely throws into striking contrast the refined, beautiful, unselfish boys and girls of whom the world is full, who can sit at a family dinner table and enter into the joy of the family life, who have manners, respect for elders, interest in books and important things, and genuine kindness. There were some conspicuous examples on the Mauretania.

As to food, such a ship offers practically everything obtainable. It carries stewards, chefs, and head waiters who take pride in the profession of obtaining, preparing, combining into artistic meals and serving the things of this world which are good to eat. They cater to gourmands who gorge, and to gourmets who pick and choose, rejoice in flavor and quality, and in a luncheon or dinner as a balanced, symmetrical work of art. Louis, the head waiter, has a way of ordering in advance a luncheon for those he thinks may appreciate it. From the almost endless list, for example, he picked this for our luncheon one day: "Russian caviar, lamb cutlets, green beans, creamed potatoes, custard, and '*Macedoine des Fruits.*' "

We had Japanese on board traveling from London to Tokyo, some English baronets, a member of the Prince of Wales' suite unable to start the week before, and merchant princes of the old world and the new. Of all the vast company, none were more interesting than those who waited on us. Practically every one was an ex-member of the British army or navy—veterans of the World War. The two men who ran the elevators had been shot out of the service; one braced himself on wooden legs, the other ran his car with one arm. Our table steward had served three years in Mesopotamia; our room steward had been on a destroyer in the North Sea; the boots had fought in France. I have traveled enough to be accustomed to all kinds of service and servants, but with these fellows I had a queer feeling now and then that I ought to be waiting on them. If one can't reverse the social order in this way, one at least can be kind.

The last night of the voyage I discovered by chance fifteen or twenty members of the Toynbee Hall Seminar in the second cabin. They invited me in to their farewell meeting. I secured permission and went, and heard Nevin Sayre tell the story of "Experiments in Fellowship in France, Germany, Belgium and England." The saloons and decks in the second cabin were beautiful and comfortable, far ahead of the first-class accommodations on some of the older vessels. And in the second cabin one

finds clergymen, writers, artists, people intensely interesting to me—who prefer to have their money for something else than first-class quarters on a ship when the second-class supplies every want.

Approaching the American continent after an absence is not always impressive. Sometimes we run into fog and see nothing, or into a storm and are uncomfortable in wind or cold. Sometimes we are asleep and wake up at quarantine. Last night it was not only clear, but clear with the vivid, almost startling clearness in the sky after a storm.

The lighthouses were flashing distinctly along the Long Island shore when I went over to the second cabin. A little moon hung low in the west. Mars hung down near us. A brilliantly lighted liner we had passed showed up astern.

At 10.30 when I came back, the glow of New York showed in the sky ahead, and the lights flashed up at the entrance of the channel and along the New Jersey coast. It was good to get back.

At 11.30 we were roused up by a facetious wireless from a friend on the liner we had passed. "Saw you both as you went by." The liner was the De Grasse, a new one-class oil burning French line vessel of 22,000 tons, on her maiden voyage. She lay at quarantine by us when we looked out this morning, gaily decorated with flags, and as she followed us up the river everybody saluted and gave her welcome.

The great steamer lies in her berth in the North River, dwarfing everything around her. The sooty stokers who have made the black smoke pour from the funnels all the way across the Atlantic have come up for a breath of air. The indefatigable stewards and bell boys have handled the tons of baggage for the last time. The mails have been discharged. The piles of soiled linen have been counted and carried down. The cooks are out in their white caps. The officers have come down from the bridge, and with relaxed attention are walking up and down the deserted decks. The passengers have gone off in taxis and are scattering to all points of the compass. The voyage is over.

It leaves behind some unforgettable pictures, like the pictures of other voyages, but also unlike. No two voyages are ever alike. We who look are never twice the same. Wherein we dare not change, if we are to understand at all clearly, is in our faith that there is a Divine Power back of the shifting phenomena of life.

The Sedges, Seabright, N. J., Sept. 5, 1924.

Our Prayers Together

Margaret Denton

TOLERANCE

THE world has often been described as a great battleground of varying interests, but never more accurately than to-day, when socially, politically and religiously we are divided against each other. We think not in terms of the whole but of the unit; not of society in general but of laborer and employer; not of a political party but of parties; not of religion but of the separation between Jew and Gentile, between one of Christianity's creeds and another. Our subdivisions extend from the separation of race from race down to our individual preferences and prejudices.

The greatest difficulty with this patchwork of differing aims and ideas is that no one section is content to be part of the larger design, or else trust to gradual change and growth to increase its area. The world to-day has many organizations, "antis" who bemoan the existence of races, creeds and political ideas contrary to their own, and whose professed aim is to work for the isolation or conversion of these unfortunate groups. Obviously, since this desire for exclusive domination is not single but shared, either must there be an incessant and unprofitable warfare or we must attain tolerance.

Tolerance is an active, not a passive, virtue. Many individuals claim to be tolerant when they are merely too disinterested in the world about them to have any convictions of their own, and consequently offer no objections to those which they encounter. This indifference usually results either from sheer mental inertia or from complete self-absorption.

Again tolerance is often regarded as the price which one pays for freedom from interference; it is a mutual bargaining for the right to retain one's own opinions unmolested. Forbearance of this sort does not mean necessarily that we concede that our part of the patchwork is not the keynote of the whole, but rather that we prefer an unruffled calm to the rigors of fighting for what we believe.

To be really tolerant one must have sufficient faith in man's continuous growth to recognize that good will be his ultimate achievement, and the penetration to discern beneath the immediate and temporary his steady advance toward the attainment of this ideal. Such a large anticipation gives us that generosity in our attitude toward others that we find in Jesus' life. He understood that not that coercion based on destruction which has made history such terrible reading, but the gradual transformation from within, is the only true way to progress. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil."

In gaining this perspective, not only do we grasp that we must not destroy but transcend, but we attain a sense of proportion which enables us to see ourselves, not as isolated individuals, but against the broad background of humanity. We are released from the narrow enclosures of personal aims and desires, and feel the underlying oneness of purpose beneath the apparent contradictions. When we recognize that our world is one of many, and that Time is only our futile attempt to measure Eternity, we see the presumptuousness of making our personal opinions a standard for judgment. Jesus, unquestionably the most perfect man that ever lived, said, "I came not to judge the world, but to save the world," and "Judge not, that ye be not judged."

In the heat of the battle it is difficult not to feel a sense of urgency, of desperate need to force opinions, which we hold to be the right ones, upon those who differ from us. It is helpful to these times to recall the Latin source of the word tolerance (*tolero*), which means to bear or endure. We must then have patience and understanding when our kindliest efforts to induce a change of thought and action are not fruitful. Since we all see but as through a glass darkly, we must be of open minds, gratefully accepting any guidance or correction. Thus, through mutual help and forbearance, we will cease our crowding and jostling and walk shoulder to shoulder on the common highway.

Saturday, November 29

Let all bitterness, and wrath, and anger, and clamor and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Eph. 4 :31.

Let not anger rule my heart, O Thou Most Merciful, lest in hate and barren strife I lose thought of Thy presence and forget my call to fellow-service with my Lord and Helper, Jesus Christ. Let Thy peace rule my spirit because I both forgive and am forgiven. Let me be stronger than my passion, more hopeful than my fear, more loving than my dislikes, that I may be conformed to Christ's image and help the coming of Thy kingdom. So let me be numbered among the men of good will to whom Thou sendest peace.

Sunday, November 30

God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth change, and though the mountains be moved in the heart of the seas. Psalms 46 : 1.

O God, our satisfaction and our home, to Thee we run for strength when the powers of the ever-present world are upon us and our hearts weary and grow faint. Teach us so to live in the remembrance of Thy presence that all the troubled world shall be overshadowed by the beauty of Thy holiness. Give us hours of dear and intimate communion, when we may rest our souls on Thee and be at peace.

Monday, December 1

But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15 : 57.

We thank Thee, Lord, that Thou hast chosen us for strength. We bless Thee that Thou hast summoned us to conflict and put the victory of faith within our grasp. Give us a strength above our own and feed the flame of our enthusiasm with continual renewal of Thy gifts of faith and love. Shape all events and experiences of our lives for overcoming. Teach us to watch for opportunity, never content to sit at ease when there are victories to be won for Thee, nor easily cast down when evil seems to triumph in the earth.

Tuesday, December 2

In diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfast in prayer. Rom. 12 : 11.

Father in Heaven, from whom hope and expectation come, help us to wait with confidence, while we labor in good hope, working with Thee for the upbuilding of Thy kingdom on the earth. Let not impatience mar our obedience, or anxiety rob us of peace in Thy service. Give us the confidence that grows through deep experience, and love that rests upon Thy love that found and holds us.

Wednesday, December 3

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3 : 8.

O Thou who art ever granting us gifts and delights and enriching life by Thy presence and Thy love, help us in all postponements and disappointments. Fix our hearts on Thee and turn our wishes toward true and willing obedience to Thy fatherly pleasure. Be thou to us, our Father, better than our thoughts of good, and show us depths and heights yet undiscovered in Thy mercy. So may we learn to wait without impatience and to work in restfulness of heart.

Thursday, December 4

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance and my God. Psalms 42 : 11.

To Thee, O Lord, we turn from the restlessness of earth and the often weary days; for Thou hast called us and in Thee we find our rest. O Thou true home of souls which Thou Thyself hast made, we bless Thee for the refuge of Thy might, the weclome of Thy love, the peace which fills our restless hearts when we confide in Thee. In Thee abiding, may Thy joy have room and way, that we may bear true witness to the gladness of our life with Thee.

Friday, December 5

So then each of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. Rom. 14 : 12.

O God, our Heavenly Father, who hast been ever merciful toward us, slow to judge and swift to spare, help us to incline toward charity in all thoughts about our fellow men, remembering our Lord's commandment that we judge not. Make us like Thyself in patience, hoping ever for the triumph of all good in the hearts of others and ready to wait for every sign of its appearing.

(The prayers this week are taken from "Prayers and Thanksgivings for a Christian Year," by Isaac Ogden Rankin.)

The Grace and the Glory of Forgiveness

I. Human Forgiveness

Joseph Henry Crooker

THE grace of forgiveness was not discovered by Jesus, but he made the most sublime demonstration of its glory. The law of forgiveness is found in the psalms of loving-kindness. The Hebrew prophets often pleaded for it. In the wonderfully beautiful writing, the Book of Jonah, so often misunderstood or ridiculed, it is clearly taught.

The necessity and nobility of forgiveness have been sung far beyond the limits of Judaism and Christianity. Notable is the following passage from the Hindu poem, the Mahabharata: "Forgiveness is virtue, forgiveness is sacrifice, forgiveness is revelation, forgiveness is peace of mind, forgiveness is truth, forgiveness is holiness, forgiveness is the might of the mighty, forgiveness is God. . . . The man of wisdom should always forgive, for when he is able to forgive everything, he then becomes divine. . . This world belongs to those who are forgiving; the heavenly world is also theirs." Many similar quotations may be produced from non-Christian literature; but they need not be presented here. The existence of such teachings does not discredit Jesus. They do, however, increase our appreciation of the divinity of man, and this helps us to a larger love for the Son of Man.

Jesus repeatedly and forcibly taught the duty and the joy of forgiveness. But he did more than this. He himself lived the forgiving spirit, and by so doing he made the law of forgiveness effective in others. In this and other similar facts, we find the source of his influence and the substance of his greatness. He lived what he taught. His character was his gospel put into life. He not only commanded men to forgive, he himself forgave his enemies. Whatever he asked of his disciples, that he practised. This fact made his life dynamic, so that wherever its story has been told, it has exerted a powerfully creative influence.

The world has keenly felt the power and the pathos of the story of the Cross. The touching plea of Jesus, "Father, forgive them, for they know not what they do," has softened millions of hard hearts and led multitudes of men to stay their hands and turn the intended blows into tender caresses. And the glory of the Cross lies in the humanity of the scene. Here is the greatness: It was a human brother who did that. Here is the inspiration: What Jesus did, I too can do by the aid of his example, for I share the human nature that was also his! Here is his helpfulness to us: He reveals our possibilities and encourages us to be our best selves: "It is enough for the disciple to be as his Master."

We must ever keep in mind that Jesus never assumed the authority of the Almighty, by declaring, "As Maker of heaven and earth I forgive you," nor did he plead that God forgive men for his sake, or because they believed something about him. What we do find is something more beautiful and helpful. It was the appeal of the compassionate love in his own heart to the Infinite Heart: "Father, forgive them." In this fact lies the glory of the scene. In this fact also lies the real helpfulness of the story to us.

Jesus was condemned by the Pharisees for saying to the cripple, "Thy sins be forgiven thee," for this seemed blasphemy to them. But the incident must be studied in connection with the then popular belief that such a misfortune was due to some sin which the man had committed. Jesus knew that this superstition was the chief obstacle to recovery. Therefore the first steps to recovery must be to drive this false notion out of the man's mind, to make him feel that he was not bound by any such wrath of God. To give him just this encouragement and induce him to exert himself—the initiative of recovery—Jesus addressed him as he did: "Thy sins be forgiven thee." Having banished the false belief that he was helpless because hated of God for some evil, and having given him confidence in himself, the way was open for his healing by use of those psychic principles which operate abundantly and naturally about us to-day.

We have here an example of skilful spiritual therapeutics, which would probably be much clearer if we had the whole story. But enough is told to show us that Jesus was engaged in curing disease rather than in asserting his deity. The people themselves saw nothing more: "The multitude glorified God who had given such power unto *men!*" Jesus wisely swept the old superstition respecting the relation of disease to sin aside and restored the paralytic, showing in this forcible way that nothing should stand in the way of the spirit of forgiveness or the act of healing.

Let us now consider: Just what does forgiveness really mean? Does it mean that when we forgive, we must also absolutely ignore the wrong that the person has done to us or to the community? Must he be continued in a responsible position after we discover that he has stolen or lied? In other words, does the duty of forgiveness require that we overlook what a wicked man has done and treat him as though he had never sinned? Such an interpretation of Jesus' language has often been advanced. But this teaching is certainly false and harmful. This would turn a precious grace into a means of injury both to the public and to the wrongdoer. By such action we would harm the man who has sinned and we would also injure the cause of morality.

Whatever we do, we must never pretend that people are what they are not. We must not ignore ethical distinctions. We must always be truthful. If a man has done evil, we ought not to pretend by word or act that he has done good. Jesus wisely coupled repentance and forgiveness: "If your brother repent, forgive him." And if a sinner is truly penitent, he will not ask restitution. He will only ask for a fair chance to live a better life. Our duty to him is done when we grant him friendliness and opportunity.

Forgiveness is not a sponge which merely wipes out the record of sin. It is a sponge, but for a better purpose: to wash out the evil motive. We must

interpret and practise forgiveness, not to encourage sin, but to reform sinners. It must not paralyze but quicken conscience. We must forgive, not simply to gain credit or make the wicked comfortable, but to lift them out of their wickedness. In forgiving, we must think, not merely of the grace that we exercise, but of the good that we do others.

All this is evident when we consider the meaning of the word, "forgiveness." It does not mean to ignore what the offender has done or continue him in his position of trust. It means something better than this: to take him back into one's affections. This grace is threefold in its operation: We must put away all feeling of hatred and revenge. We must give the penitent a chance to reform. We must go much farther than even this: we must give him our helpful love and co-operation that he may outgrow his sin.

Forgiveness, then, is more than indifference; more than putting away our anger; more than pretending that nothing wrong has been done. It means not only ceasing to hate the wrong-doer, but also giving him our encouragement to become the doer of right. What he most needs is not restitution but reformation. What we most need to do is not simply to say, "I forgive you," but to add, "Let me help you live a new and better life."

The forgiving spirit is, therefore, an atmosphere in which we must constantly live. It is not simply an occasional gesture toward one who has done us wrong. It is a continuous attitude toward those about us. It is not merely an infrequent kindness to some enemy. It is an overflowing fountain of compassion within the heart whose water of life makes a permanent stream of blessing both for ourselves and others. It is not a casual act of grace bestowed now and then upon a delinquent. If we begin to calculate how many times we ought to forgive an offender, we really cease to be forgiving. Such was the lesson taught by Jesus in the tropical phrase which demands that we forgive "seventy times seven." This simply means that however often a man may stumble and fall, we must always keep the door before him open and our hand reached out to help him. Hate must never move us, love must always rule us.

Forgiveness is not a civic principle or judicial axiom, for in these realms the aim is justice. But it is a central and commanding personal and social necessity. When interpreted and applied in the spirit of Jesus, it becomes one of the divinest graces of human life. Plant forgiveness by the hearthstone, and from it will grow the most fragrant flowers and the most precious fruits, making the home woman's kingdom and man's paradise. Swing it like a censor in the market place and the odor of sanctity will pervade that spot and make it seem a temple of the living God. Broadcast it in a neighborhood and it will become a holy land. Forgive and you shall ascend a throne of power. Accept forgiveness and you shall enter through the gates of paradise into great gladness.

Religious Education in the Near East*

James I. Vance

THE duty assigned me abroad was that of studying conditions in the Near East Relief overseas work with reference to a post-orphanage program, definitely with reference to the place religious education should have in such a program.

It is apparent that within the next five years the work of Near East Relief as an institution to salvage wrecked humanity will be over. Much of it is already over and for some time the work of salvage has been changing into a work of saving. Several thousands of these orphans have been liquidated. Wherever parents or relatives could be found, the children, as rapidly as consistent with their real welfare, have been returned to these natural and most sacred relations. When need requires, a small monthly grant is continued for a period to the home to which a child has been liquidated. But this grant is temporary, and the Armenians, while they are shrewd traders, are not beggars. It is amazing how rapidly and with what meager assets they get back to self-support. Then a number, having learned in the orphanages trades by which they can earn a livelihood, have been liquidated into society. We, however, leave our task unfinished if we stop here.

These children are not the scum but the cream of the races from which they are sprung. They represent the survival of the fittest. They are possessed of qualities which are needed in leaders. It is our supreme opportunity to give to the Near East a new leadership through these children. Never before has there been such an opportunity to make over nations and civilizations.

Personality, after all, is the thing that is dynamic. It is not the crowd, but a man, that makes an age. If there can be thrown into the Near East a hundred thousand lives trained from childhood in Christian idealism, fifty thousand obsessed with the idea that life's objective is service, ten thousand souls who see that Christ taught not hate but love, not devotion to race but love for mankind, one thousand strong, clear-brained, well-educated, dominant leaders who are ready to die for the conviction that the Golden Rule is the only thing on which an enduring civilization can be built, will not something have been done toward wiping from the map of the world its storm center for war? This is what opens before Near East Relief to-day.

The time is opportune for this. The clock has struck the hour. Society is in the state of flux. "The old order changeth, giving place to new."

*From a report of an intensive survey of American Relief Institutions in Greece, Syria, Palestine, Turkey and Russian Armenia, made at the request of the Executive Committee of Near East Relief, 1924, by the pastor of the First Presbyterian Church of Nashville, Tenn., formerly Moderator of the Presbyteria Church in the United States.

The place is opportune. Here in the Near East, roads East and West meet. The disciples of the old and the prophets of the new mingle and salute. The civilizations of Europe and Asia elbow each other. On these inland seas and across these desert plains the traffic of continents passes. Here at one of the world's cross roads is the strategic place to show restless and perplexed and weary humanity a new and better way.

Conditions are opportune. These lands are sick of war. For two thousand years they have lived under constant fear that a hostile force might take away property and life itself. They are ready and longing for a *regime* that promises stability and good will where the workman may pursue his task with none to molest or make afraid. The time, the place, the conditions all clamor for leadership that can give what Christ offers in the Sermon on the Mount and what becomes a reality as individuals and nations relate themselves to each other in terms of the Golden Rule. The next step for Near East Relief is to capitalize all this in its post-orphanage program. Is it going too far to say that our best and biggest work is not behind us but ahead?

It is a great missionary opportunity, for only religion can give the training and grow the character that is needed. In a day the mission work in Turkey has crumbled. The 50,000 converts gathered during half a century and the churches organized are gone. They seem to have been wiped out almost overnight. But in a day this new chapter of missionary opportunity has opened, a bigger opportunity than Turkey ever presented, an opportunity that conserves what had been achieved in Turkey, the opportunity to stamp Christian idealism on the entire Near East through one hundred thousand children, tragically placed in our care, and waiting to be taught and trained and used. Could there be a more compelling and inspiring challenge to the Christian Churches of America to-day than this which the work of Near East Relief has opened?

There is no flag, I believe, so universally loved in the Near East to-day as the Stars and Stripes. But there has come to us something finer than this kind regard. There is growing up in those lands an understanding and appreciation of the convictions on which our national life has been built. They hold, despite all Soviet laws to the contrary, an undying love for their own religious institutions and for their interptation of Christ and his teachings, but they are seeing that ours must be fine too, else it could never have flowered into the service that has made Near East Relief the one bright page in the history of these recent years of terror and despair. They know that something finer than commercial forethought, something finer even than humanitarianism, has fed the starving and mothered the lonely and homesick of countries that had ceased to hope. A new feeling has been kindled toward American Protestantism.

We must be careful that this confidence is not abused, and we must see to it that it is not despised. Through whatever religious program we may seek to introduce, great care must be exercised not to alienate these children from the Church and faith of their fathers. After a careful study of the situation I do not think we shall need, in exercising this care, to be false to our convictions or disloyal to the teachings of the New Testament, as we interpret them. The Protestant Churches of the West and the Greek Orthodox and Gregorian Churches of the East are in nearer agreement on the great fundamentals of evangelical Christianity than is commonly believed.

I have held many conferences with missionaries, Near East Relief personnel, American and local, the leaders of National Churches, educators, and with representatives of our own country and of the countries in which Near East Relief operates. In the Lebanon I addressed some sixty missionaries from Syria and Turkey, at their semi-annual meeting. An open conference followed and the following resolutions endorsing the proposed program of religious education, were unanimously adopted:

> *Inasmuch* as the Syria Mission has reviewed with interest the work done by Near East Relief to meet the physical needs of the children and to provide for their educational development, and inasmuch as Dr. James I. Vance has informed the Syria Mission that Near East Relief now purposes to adopt a definite policy for the religious and moral training of the children in its care, and has asked for an expression of opinion from the Syria Mission, therefore,
>
> *Voted, First:* That we heartily approve of this proposed new emphasis in the work of Near East Relief.
>
> *Second:* That we express our conviction that there should be no attempt at proselytizing, but that the aim should be to bring the children to a saving knowledge of Jesus Christ and to an intelligent commitment to the doing of his will. To this end there should be a regular program of religious and Bible study in the orphanages and voluntary societies through which the children may express their own religious life.
>
> *Third:* That we recommend that in the selection of all personnel and teachers, only those be selected who are in hearty sympathy with the religious program as outlined, and
>
> *Fourth:* That we stand eager to co-operate in any possible way in the accomplishment of a definite and consistent program for these orphans.

The saving of more than 100,000 human lives is in itself sufficient to compensate and justify the outlay of life and money thus far invested in Near East Relief. But there are various by-products which we may overlook, but whose value is considerable.

There are the personnel houses which have ministered not only to our own workers, but to many Americans traveling in the Near East, who have found in these houses a hospitality they can not soon forget.

There are our regulating officers at the cities of entry, who not only handle the delicate and sometimes difficult matter for our own organization, but who have cheerfully rendered similar service for many of our countrymen held up in lonesome lands.

There is the diplomatic work of Near East Relief. America has not recognized the Russian Government and we have no ambassador at Moscow and no consuls at the ports of entrance, but Russia feels kindlier to American than to any other country, and this despite the fact that she knows that we do not approve of communism and strongly condemn the

violence of the revolution. This friendly attitude is, to a large extent, the result of relations with Near East Relief.

There are other by-products which need not be mentioned in this report but which should be included in casting up the total of worth-while achievements thus far to the credit of Near East Relief. But, when due value has been given to all of this, I am of the opinion that the best and biggest task remains. It has to do with growing character and developing leadership. To stop now would be to make well-nigh valueless what has been done, for the children whose lives we have saved will likely be fed to new deportations and massacres unless life in the Near East is radically changed. It can only be changed by giving to the Near East a new leadership. This leadership must be produced, and it is our opportunity to have a significant share in its production.

Many of the villages, far from what they should be at best, are in ruins as the result of the work of the Turks. Into these dark, unsanitary, dreary abodes the people have crept back, and into such wretched retreats many of our children must be liquidated. Unless the village life is lifted, the children will soon sink to its level.

To teach practical methods of getting the best returns from the soil, and to build in a village a model home out of materials in reach of all, and place in this home workers whose business it shall be to lift the life of the village to the level of this home, would be an item of constructive service in our post-orphanage program.

There should be follow-up work among the children already liquidated, now several thousands in number. An accurate record of what becomes of these children should be kept. The Soviet Government is especially solicitous for this and Near East Relief should be more solicitous. We should keep in close touch with these children and seek to continue instruction begun in the orphanages.

Anything that draws closer together the divisions of Christendom without sacrificing the Christian message, must be welcomed. But when this closer co-operation is secured by making more vital the Christian message, it should be not only welcomed but hailed. This is possible to-day in the Near East. Around those children the Churches of the East and the West are drawing closer together. We are learning to know each other better, and as ignorance disappears, prejudices and antagonisms vanish.

It is possible for Near East Relief to foster this spirit of fellowship between the Churches. Because of the seizure of their property, these Eastern Churches are now in great financial straits. If it be worth while to use large sums of money in sending the Gospel to non-Christian lands and founding there a Christian Church, is it not also worth while to come to the succor of Churches that for centuries have kept alive the knowledge of Christ, and make it possible for them not only to survive, but to survive with their message vitalized and their ministry renewed?

The only binding tie among the many tongues and races of the Near East is the religious. The racial diversities are endless and the effort to unify by racial groupings, such as the Lausanne Conference decided upon, must likely end in failure. It is accompanied by great distress. I saw few things more pathetic than the deportations that were going on in Turkey and Greece to carry out this plan. How hopeless such a scheme is may be seen when one reflects that in Soviet Armenia alone seventy-two different languages and dialects are spoken. The lines of cleavage in the Near East are not national and racial so much as religious. If, therefore, we can make churches friendlier, a long step has been taken toward making all relations friendlier. If we can teach people that the religion of Jesus is not hate but love, not devotion to a tradition but attachment to a person, a step has been taken to prevent the recurrence of war.

We must have a definite program of religious education in our orphanages among the children who must be cared for during the next few years. There are about 25,000 of these children. It will be easy to carry out such a program in Syria and Greece and, with proper care, it will not be impossible in the Caucasus. I saw an official paper at Erivan giving to the Catholics of the Armenian Church permission to open a school for the training of candidates for the priesthood and ministry. This is most significant. A grant of $2,500 from Near East Relief to match a similar gift from the Armenian Benevolent Union, might make immediately possible the opening of this school.

The program of religious education in the orphanages should be practical rather than doctrinal. Great care should be exercised to see that the children are not alienated from their inherited Churches. That this does not mean an emasculated curriculum will appear when it is recalled that the effort of the early missionaries among the Armenians was not to establish a Protestant Church but to gather their converts into the Gregorian Church. The discontinuance of this was due more to political than to creedal causes.

The missionary agencies now on the field stand ready to help and should be largely used in carrying out this program of religious education. They regret that it has not been done sooner. Conferences should be held with the Mission Boards in America, and an effort made to co-ordinate our forces and unify our methods.

Near East Relief is rich in its personnel. Whatever may have been the case in the earliest years of the organization, and I have heard it hinted that there was something to criticise then, I discovered nothing deserving criticism. The workers whom I met on this itinerary are strong, sane, capable, efficient, sympathetic, and motivated by the spirit of service. Many of them are Christian missionaries, formerly engaged in the Near East in mission work that has been reduced to chaos by the disturbances and revolutions of recent years in Turkey. These men and women, knowing the language, familiar with the customs, understanding the people and problems of the Near East at first hand, and having already consecrated their lives to the work of human relief and uplift in these lands, were ready for the new call when it came. How splendidly they are meeting it can be read in the faces of the children themselves. There is no hint of institutionalism there.

Congress of the World Alliance Meets on Armistice Day

Herbert E. Benton

THE appropriateness of opening the Congress of the World Alliance for International Friendship through the Churches on Armistice Day is borne in upon me as I come from the great meeting of this evening.

Deeply moved as I am by memories, by chagrin that we have not better kept faith with those who lie in Flanders field, with hope and determination to do what little I can that the sacrifice made during those tragic years may not have been in vain, I wonder whether readers of the *Leader* may not be interested in sharing with me some of the impressions of the day.

That peace sentiment is growing is shown by the attendance at the opening session, called for a small hall, which was overcrowded shortly after the opening hour of 2.30 p. m., and by the throng which taxed the capacity of the ball room for the dinner this evening. Said Dr. Merrill, the presiding officer, "We have never seen anything like this."

Dr. Henry A. Atkinson, the peripatetic organizer of Alliance Councils in twenty-seven countries of the world, presented his report this afternoon.

He declared that in Europe this summer he found the conviction strong in the minds of men that war as a means of settling international disputes is a failure. In war all parties are defeated, not one nation alone, but all that participate. In the last war "civilization was defeated, the Church was defeated, all nations were defeated."

He declared his judgment that the way to peace is through conference, and cited as an instance the gathering in Roumania during the summer when Roumanians, Hungarians and Serbians met to confer over their difficulties. The first day the situation seemed hopeless. The second day points of agreement developed, and at the close of the conference amity was established.

The following program for this Alliance to present to the Congress of the United States is compiled from the recommendations of Dr. Atkinson and Dr. Merrill:

1. That our nation shall speedily become a member of the International Court of Justice at The Hague.

2. That we shall establish the machinery to outlaw war in accordance with the plan proposed in the Geneva Protocol.

3. That the United States shall accept the invitation, if extended, to be represented officially at the Disarmament Conference scheduled for next June.

4. Recognition by our Congress of the League of Nations as a going concern and active participation and co-operation in its work.

Dr. Frederick Lynch, Educational Secretary of the Alliance, stressed the larger loyalty to the world to which we must commit ourselves. This deserves more than a passing comment and I reserve it for a further and more complete discussion.

Mr. Lenley V. Gordon, Associate Secretary, declared as his conclusion, after extended touring of the country, that "Churches in America are mostly interested in promoting individual salvation; they have no social vision and their leaders have little concern for world affairs."

He reported that although 20,000,000 ballots on the Bok Peace Plan were circulated only 700,000 were returned.

In discussing the bigotry which is so rife he referred to the butcher in a small town who displayed this sign over his shop: "I am 200 per cent American—I hate everybody."

One can not hear Fred B. Smith without wishing he too had a tongue of fire that he might set hearts aflame in this great crusade. Mr. Smith declared that a member of Premier MacDonald's Cabinet told him that had the Reparations Plan Conference which met in London last summer failed, war would have broken out within sixty days. On three separate occasions that conference was on the point of dissolution, but the members dared not return home and admit failure to their people who were demanding a solution of the problem.

But we must not be too hopeful even yet. Still must we take counsel of our fears. In Europe this summer almost every man he met talked of the next war, of its probable date, of the nations that would be involved, of its methods.

The causes of war still stand; not one has been removed. Premier MacDonald said, "If we keep on like this, in ten years every nation in Europe will be armed to the teeth."

Declared Mr. Smith, "Not yet have we made the world feel that war is un-Christian, not yet are men convinced that they can do without it."

Said an English host to him as they were looking out over the Mount of Olives at Jerusalem: "Get a thousand men, get five thousand if you can, and go change the minds of the world about this thing we call war. For unless somebody teaches men of something better, then another war will come." His final appeal to us all to help in this great venture closed with these heart-searching words: "Any one who can bring mankind nearer to brotherhood, nearer to peace, may lie down to die happy in the achievement he has won."

The first speaker at the dinner this evening was Sir Willoughby H. Dickinson. He had been asked to speak on the subject, "What the United States Can Do to Promote World Peace." With due modesty he disclaimed any intention of dictating, but he reminded us that we are a nation composed of men and women who have come here from many lands to gain something better; we ourselves are a unity of diverse races.

"Never a nation so fitted as you to accomplish a great new task. Spain discovered a new world. England developed a new world. Yours is now the opportunity to really make a new world.

"Have you ever thought that the westward march of civilization which began in China centuries ago has stopped at your western coast? The round the world circle is completed. Your influence goes

out north, south, east and west. You can, and I believe you will, set yourselves to the task of renewing the old world."

He declared that "human nature with respect to fighting must be changed, and only a Christian movement, only a movement based on religion, can effect that change."

In a Roumanian cemetery where there had been much carnage he saw many graves of Roumanians, Hungarians and Germans, each grave marked by a simple stone cross and on every stone the same inscription: "Here lies a hero who died for his country."

"Yes, they were heroes, on whichever side they fought. But there must have been something wrong in the whole thing."

He pleaded with us that each should do his part for peace, however little that part might seem to be, reminding us that the coral insects rear the islands above which wave the graceful palms. So by our united little efforts a new world will be raised, and it is a new world that we want.

Then came Rabbi Wise, with his incomparable voice, his prophetic vision, his fearless championship of right, his contagious idealism.

He agreed with Sir Willoughby that America has almost unlimited power now, but, "Shall we be content merely to drift into war, or shall we steer to peace?"

We have not yet put war out of our minds. "If we had put war entirely out of our minds we would have dealt differently with Japan." What an opportunity we have. "Shall it be true that for a second time (this may sound strange on the lips of a Jew) we shall have the spectacle of a nation making the Great Refusal?"

He pleaded for a saner, a wider patriotism, affirming in thrilling tones: "Where it is ill for any one there is my country, my duty, my hope."

The last on the program this evening was former Justice Clarke, who spoke convincingly of the folly of war, showing conclusively that its effects in moral decadence, in financial depression and unbearable burden of debt, in political instability, are prohibitive.

Another war may mean the loss of our own free government, he warned us. He challenged us to be true to the 200,000 of our own and the millions of other boys from whose graves comes the piteous appeal to make another such tragedy forever impossible.

"If ever there was a nation pledged before God and man to find the way to end war it is this nation."

"If ye break faith with those who died, we shall not sleep though poppies blow in Flanders fields."

Apparently his plea that the only security against war is to be found in the League of Nations fell not on unresponsive ears.

On Armistice Day, 1924, there is the living promise that in the Churches of America there is a new spirit, a spirit which abhors war, which in war finds the direct antithesis of Christianity, and which will not rest until "the war drums throb no longer and the battle flags are furled."

Buffalo, N. Y., Nov. 11.

The Dojin House*

M. Agnes Hathaway

FOR weeks and weeks we had besought the carpenter to take down the dilapidated old kindergarten building, and always he had promised, "Next week, next week." At last one morning the men appeared, aad in the most orderly fashion one by one removed the tiles and timbers, piling them neatly in the yard. Then for the first time we fully realized that an important part of many years of our life here was being put away. Our feverish desire for more haste disappeared, and we felt that it was fitting that it should be laid away gently.

When at last the corner was cleared memories of those first days came back. We saw the little bunch of thrifty rhubarb, the source of Teto San's delicious pies; the little hot-bed where we planted lettuce and tomato seeds that really came up and grew and grew; the patch of cauliflower that proved true to Dr. Cate's prophecy and headed magnificently long after we had given it up in despair; the strawberry bed which yielded luscious berries enough and to spare for all the large family; the tennis court where two brothers sometimes came for practise that they might have some outdoor exercise to calm their nerves for the dreaded examinations. One is now a Member of Parliament; the other, a professor in the Imperial University, won honors at tennis this summer. Perhaps we helped to give him more than we thought. Now we go back to the letter of Miss Foster, always so staunch a friend and true, then president of the W. N. M. A., in which she asked us what we needed for the expansion of our work, and how much it would cost. We recall our frequent consultations with Dr. Dodge's ward, now Mrs. Uda, to whom came such a terrible sorrow and such a great financial loss last September; then the letter to the Board saying, "We wish a kindergarten building, and it will cost $150 gold." How quickly the members responded, giving the money themselves! At once we began the little building, but it cost $250 instead of $150. Troubled because we had made a mistake, with Miss Osborn we advanced our own money, but the good women returned it immediately when they heard what we had done. September, 1908, the building was ready, and so was Ume Koto, Mr. Blackmer's ward, our graduate from the Kindergarten Training School, and so were the forty little children from the poor homes near, and so were many more who had to be turned away. In 1911, Mr. Mashino, our cultured minister, passed away, and the little house which we had purchased for his work was removed to the Home and annexed to the original

*The name of the new social service building at the Blackmer Home is the Dojin House. "It is a happy choice," writes Alice G. Rowe, "for it means Universal Love and links the work here with that of the Dojin Kyokai, our Universalist Church in Iidamachi."

kindergarten building, just the labor costing twice the original cost of the first building. But we had room now for eighty children and it seemed as though we might be able to accommodate all needs.

But not a single New Year had dawned that did not find the eighty pupils enrolled for the coming April and a waiting list begun. How many little people received their diplomas from the Midori Kindergarten and passed on to the primary school! Years came and went; teachers passed on to other work or to homes of their own; the neighborhood changed; workmen's wages increased; our children were far better nourished, far better dressed; we dared to raise the tuition from five cents a month to twenty-five. All things improved but the building, naturally that did not move in the same direction as the rest. The typhoons blew, the rains pattered and soaked, the earthquakes shook, and at length it became so worn that we felt a new building was a necessity. At first missionaries on their furloughs hinted, then they requested, and one went so far as to say that the Midori Kindergarten building resembled an American henhouse. He was not well-informed then concerning modern henhouses, he certainly meant one of the old ones.

In the summer of 1919 at the first meeting of the Japan Council after Dr. and Mrs. Ayres came to Japan, it was voted to build if possible a new kindergarten large enough for neighborhood work. An architect was called, an estimate was made and a request sent to America for $15,000—just one hundred times our original request! Not simply that times have changed financially, but that we are enlarging our work.

But oh! there were so many other things that needed to be done, and so we waited and the old building became more and more disreputable. When it rained the teachers drove the children into corners that did not leak, much as farmers hustle their sheep into shelter just before shearing. Sometimes they lost heart and came to us with beseeching tones asking when will the new building be ready. But the children came just the same, and sang and played, and always there was the waiting list.

At length there came a crisis. The old building was almost an impossibility, we must close the work if the new building could not be erected. When the Japanese friends heard that we were to give up they begged that we reconsider, that we have sessions in the Home building, or in the yard, or anywhere, even the leaking, dangerous old building. When the people in America learned the situation and read our earnest appeals for help they sent back the message for us to begin. So one rainy night the three teachers from the Blackmer Home found their way to the architect's office and began to revise the first plans. All through her summer vacation Mrs. Rowe frequented the Karuizawa office, planning and revising to get what we wanted within the limits of the money promised. Then plans were submitted to contractors, but alas! not even the cheapest would undertake it for that sum. Then began another series of planning, this time cutting and turning until at last the plan fitted the lowest estimate, and the time was ripe for a contract. Then came the great earthquake of September first. The old building was now utterly hopeless; the rise in the cost of materials made a new building seem an impossibility. What should we do? Once more Mrs. Rowe visited the architect, once more he summoned the lowest bidder and again they cut and twisted and turned until the contractor decided it could be done and the contract was signed. The very beginning brought anxiety. Before any one had arrived to oversee came great loads of cement which were deposited in the leaky old building and we feared that dampness would utterly spoil it. In vain we covered the pile with old matting and broken doors, some of it was useless. Then came the wagons of stone and sand and each load must be met and the receipt stamped. Upstairs and downstairs we ran for days, until we wondered whether we or the contractor were to erect the building. One morning a band of men came carrying bundles, and took possession of the old building. They took some tiles off one place and covered another; snatched off the board and nailed up open spaces; put down mats; established a kitchen; hung up their traveling suits and actually set up housekeeping. First they cleared the ground, and, woe is me! every tree they moved except the historic Christmas tree faded and withered away; our precious pines, our plums, our peaches, are no more. After that the digging and pounding began, and before Christmas the foundation was laid. The New Year rest seemed interminable and we felt that the building would not be finished by March 20. The contractor was young and inexperienced, but honest and good-natured and so anxious to please! The workmen were so industrious, sometimes pounding away until midnight! How they did wish to keep their contract! But they did make mistakes, and they did have to do it over again and long before the date arrived we knew our fate. The last of March a novel meeting was held in the Blackmer Home parlors. It was the dedication of our unfinished building, that Dr. Ayres might give the address before his return. Neighbors gathered and congratulated us and then we kept on working. Not even April 10, the day for the opening of the kindergarten, could we enter the building. In a few days, however, those rooms were ready, but not until the last of May were the upper rooms completed. A little over a month our girls did neighborhood work, one hundred and fifteen children registering. English classes, hand work, play-ground work, games in the house, reading —were all carried on. It was too late in the term and the weather was too warm to really organize, but in September we expected to truly begin. Miss Kent held a parents' meeting in July, which was pleasant and profitable. Matsu's husband's friend rented the auditorium for a recital for her pupils. Said the teacher: "The first number was played by a little Japanese girl of six, and I told her that she was the first person to play the piano in public in this new building, so she must not make a single mistake, and true to her instruction she did not make one."

July 27 the church service was held in the auditorium. It was a beautiful service. Here five Blackmer Home girls received baptism and with one other were taken into the church. Here communion service was observed, after that Sunday, lunch and many

pleasant speeches. As it was the last Sunday before giving up my work in the Home, it was for me an event of mingled joy and sadness.

When our Council met in July we invited our American Universalists and some of our Japanese workers to a Japanese supper, and proved that the domestic science kitchen is ready for work.

Dear friends, we are very grateful to you for your sacrifices that you have made to give us this building. Perhaps sometime you may see it. It is two-story, and is attractive with its dark stained clapboards and light trimmings. Against the building our beautiful double pink blossoming cherry tree makes a picture fit for the best artists. The inside, too, is pleasing—the wood work in dark brown, the walls in cream. Besides the well-arranged kindergarten rooms and the office downstairs there are cosy rooms for the janitor. By a strange coincidence the caretaker is a former Blackmer Home girl. When she was with us she had means, but now she is a widow with one little boy and must earn their living. She belongs to a modern class of women who are willing to do any honest work to support their families—quite different from the old dependent order.

The second floor has a large auditorium, ideal for entertainments and for church services. It is such an inspiration to worship where it is quiet. There are no cars, no trucks, only an occasional passer-by. The hospital across the street is closed on Sundays. From both sides of the room windows open on to a view of green. We hope some day to have regular services there. There are a library and playroom, classrooms and a splendid kitchen for domestic science. It is not yet finished. Many things are needed, which we know will be forthcoming in the future. We have named the building the "Dojin House"—the "House of Universal Love." May it prove worthy the name! A great opportunity lies before the Home workers now. They are standing on the threshold of immeasurable service to those about them. We have faith to believe that all will be true to their trust.

The Country Life Conference

Stanley Manning

A CONFERENCE that called together several hundred leaders of rural life from all parts of the country, with a few from Canada, and that addressed itself to the problems of "Religion in Country Life," met in Columbus, Ohio, Nov. 8-11. This was the seventh National Conference of the American Country Life Association. Previous conferences have dealt with "The Rural Home," "Rural Health," "Rural Education," and other phases of country life.

It was significant that every one present recognized that the church must be socially minded, and while there was much discussion of detailed ways to make the rural church more efficient in itself, there was much more emphasis upon its service to the community.

Another matter of significance was the general recognition of the fact that there are truly religious factors in the various co-operative organizations of farmers, which act as a unifying force in the life of the community, as well as serving their primary economic purpose.

Preceding the Conference itself, another Conference of College and Seminary Students was held at Ohio State University. The young people who have come from the country and who by their educational advantages have been prepared for leadership, are beginning to see in the country a challenge to service. There was repeatedly expressed resentment that in college and seminary the faculty is continually emphasizing the challenge of industrial centers; the challenge to rural leadership simply is not presented. The students voiced their intolerance of the denominationalism which perpetuates outgrown differences and prevents co-operation in a community. And with this, both in the student group and in the larger conference, went the insistence that the message of the rural pulpit must be in full harmony with modern scientific knowledge.

Dr. Kenyon L. Butterfield, president of Michigan Agricultural College, who is also president of the Country Life Association, and whose articles in the *Leader* have had a wide reading, urged in the opening address that the country church must be community-minded rather than denominationally-minded, and that there should be a school of religion in connection with every agricultural school for the training of rural religious leaders. Other speakers at the opening meeting were Mr. J. L. Taber, Master of the National Grange, and Bishop Francis J. McConnell of the Methodist Church. Mr. Taber, who was later elected first vice-president of the association, brought out vividly how the task of the American farmer has been, through the introduction of better machinery, to increase the productivity of one pair of hands. The threefold value of the farm was brought out: its production value, which depends on soil and fertility; its market value, which depends largely on accessibility; and its home value, which depends on the presence of church and school and other influences for human welfare. Bishop McConnell put the emphasis on human values as the chief farm product.

Most of the time of the Conference was devoted to small group meetings where questions and suggestions came from practically every one. For the first two days, the division was entirely by chance, so that each group might be a cross-section of the whole.

The first day was one of pessimism, the groups devoting themselves to diagnosis of the ills affecting and threatening rural religious life.

From this diagnosis thirteen typical situations were brought out which need attention. These varied all the way from the best type, where there was a community spirit and some measure of co-operation among the churches, to the entirely unchurched community.

The second day was spent in working out the objective to be sought in these and other situations.

It was a day of idealism, when all barriers of creed and color and culture were forgotten and decision reached as to the desirable things in rural religious organization. Two factors in this were especially emphasized: the primary need of better religious education, leading to consolidated Sunday schools, vacation Bible schools, and week day schools of religion; and the need that the minister be trained not simply as a preacher and not as a denominational booster, but as a social engineer who can lead the community in putting a truly Christian spirit into all its activities and organizations.

The last day was devoted to a discussion of practical methods and immediate steps for reaching the ideals previously outlined. For this purpose the Conference divided into "Responsibility Groups," each of which would approach the common problem from its own angle. There was a group of country ministers, another of laymen, one of agricultural college men, one of theological school teachers, one of those in denominational offices, one of rural social workers, and another of those engaged in religious education.

There was unanimous agreement that leadership must come from within the group of those who actually live in the country. The development of a real community spirit is the psychological equivalent of the old type of religious revival.

The training of men for the rural ministry and putting it on an equal salary basis with city work was brought out by the seminary group. Ministers should be judged by their success in building character and promoting a community spirit, not by denominational statistics.

The ministers suggested that the number and length of the sermons should be reduced and that preaching should occupy both relatively and actually a less amount of time, a second Sunday service, if held, being devoted to discussion or other form of expression.

The wiser and non-competitive use of home mission funds was discussed by the denominational secretaries, and the need for agreement on our Christian objectives, as a means for avoiding competition.

One church for each one thousand of population was suggested as a standard, but with full recognition that in many communities it was impossible of application, particularly where lines between fundamentalist and modernist were sharply drawn.

The need of reaching every child, no matter how isolated, with opportunities for religious education was repeatedly brought out. The Rev. Edwin V. O'Hare, priest of a large Catholic parish centering in Eugene, Oregon, told of a method by which he reaches every home in his parish by R. F. D., with a weekly lesson for parents to use in the religious education of their children during the winter season when the condition of the roads makes it impossible for them to attend services.

Professor MacLaren of the Ontario Agricultural College of Guelph, told of the action of the Boys' Parliament at Toronto making plans to use the radio for the religious education of every isolated boy and girl in the province. He also told how in all the country from North Bay to Winnipeg there is no church competition, three thousand community churches serving the religious needs. The spiritual impetus to church union in Canada, he said, came from the agricultural colleges.

There were sharp differences of opinion on many matters, but "the unity of the spirit in the bonds of peace." Men and women of diverse religious views, Catholic and Protestant, and perhaps of no church connection, took part in the discussions, and reference was repeatedly made to the need for the same kind of fellowship, of meeting face to face, and of frank discussion of differences in community councils, that a community consciousness and conscience might be aroused.

The Director of the General Convention's Department of Social Welfare and the writer were the Universalists present at the Conference.

The Social Welfare Director at Work

THERE have been two or three trips into the field since the last report in the *Universalist Leader*.

The first trip was planned by the Rev. George F. Fortier, the Superintendent of Vermont, New Hampshire and Quebec, and consisted of a series of visits to the different churches. There was the big open-air preaching service at Springfield, Vt., a former pastorate of the director, and some after conferences, with the interested co-operation of the new minister, the Rev. Mr. Nunn. The Rev. W. A. Cate later took the director to both Felchville and South Woodstock, for speaking engagements, and to his church at Woodstock, where there was an interdenominational conference with ministers and other representatives from the Christian, Congregational, Methodist and Episcopal churches. A record-breaking rainstorm did not prevent meetings at Barre and St. Johnsbury, under the leadership, respectively, of the Rev. W. A. Kelley and the Rev. G. W. Scudder.

The meeting at Morrisville was particularly good, as an experienced social service organization, the Louise M. Slocum Class, had as guests a large number from the Congregational and Methodist Episcopal churches, with their ministers, and a forum period followed the address. The Rev. Mr. Morton and Superintendent Fortier were present. The visit at Bellows Falls was well and wisely prepared for by Dr. R. F. Johonnot, and included the Sunday morning preaching and discussion period afterward, the evening interdenominational forum under the auspices of the Y. P. C. U. when the ministers and congregations of the Baptist, Methodist and Congregational churches were present, and the Rotary luncheon address. The address at Brattleboro was given in one of the rooms of the splendidly equipped social building of the union church of Universalists and Unitarians, at a meeting of the church council, including representatives of both former parishes and of the union church and of all the auxiliary units, the Rev.

E. P. Wood presiding. The discussion following was very fine and the people assured the speaker that they would co-operate.

The next place visited was Concord, N. H., where the Rev. H. M. Shook had called a public meeting, and there were representatives of different churches and of the public and private social agencies. At Woodsville the Rev. H. A. Parkhurst held a general church conference and interest was aroused among those in attendance. At Kingston there was the sermon, the talk to the Sunday school, some conferences, and calls on the veterans, the Rev. F. W. Whippen and the Rev. A. M. Bradley.

Another State Superintendent, the Rev. Stanley Manning of Maine, called the director to the Convention at Gardiner for an address, where he also was honored by the pastor, the Rev. Milo G. Folsom, and others, with a speaking opportunity at the State Men's Banquet. He was cordially invited by practically every minister in the state to visit his church at such time as seems most opportune. He spoke at the State Girls' Industrial School at Hallowell and found one of our ministers, the Rev. E. W. Webber, as the efficient superintendent, and several Universalists among the women, in charge of nearly a thousand youthful delinquents. He visited the various public welfare bureaus at the State Capital at Augusta. At Dexter he spoke to a general meeting, then to the men's club and later to the Y. P. C. U. The minister, the Rev. Wm. H. Garner, who is leading in a worthy community service, planned conference meetings on community and social welfare at Dexter and had the director also address the parish social at Exeter. Dr. Ashley A. Smith, our Bangor minister, is also city probation officer, and a leader in several lines of social welfare. It was but natural, therefore, that he should make unusually fine preparations for the visit, even to broadcasting the whole Sunday morning service, arranging for both Sunday school and Y. P. C. U. talks and for an address at the State Hospital. Dr. Smith himself is one of the city's best institutions, and the church social hall, in memory of his daughter, will also be thought of as an expression of his desire to have his church serve most effectively as a social agency of the best kind. The director has had opportunity at these places to talk up the ministry to particular young men.

The director returned from these visits a wiser leader and more than ever determined to do his best. He attended the executive meeting of the Massachusetts Conference of Social Work, trustees of the Massachusetts Anti-Saloon League and State Child Labor Committee, and group conferences, planned his work further, and started on the last of the trips to be noted.

The Rev. E. A. Lewis, the minister at Stamford, Conn., called the director to that city. After Sunday preaching and Sunday school talk, the latter started to call upon the different social workers and found them, like those of other places, most willing to help the church to a closer co-operation. They were honored guests at the church conference, speaking briefly after the director's address, and the call for those interested to study how to be of greater service found a good number ready. Addresses were given at Rotary and Kiwanis luncheons. Miss Helen E. Fairbanks, the general secretary of the Richmond House, or Family Welfare Society, was found to be a Universalist.

A visit was made to the Church of the Good Tidings in Brooklyn, N. Y., where the Rev. E. H. Lalone had two services for the director, and all the people were very cordial. In the afternoon he made a brief talk at the Chapin Home for the first time since this institution moved to Jamaica, L. I., and felt an increased denominational pride because of this splendid philanthropy of our people. The Rev. Cephas B. Lynn and the Rev. H. W. Smith, veterans of our faith, are among the residents here, and he was privileged to call upon them. The preacher of the day was Dr. Newton, who extended an invitation to visit the Church of the Divine Paternity and the mission settlement of the New York church. The director attended the annual New York Conference of Charities and Corrections and held conferences with several national leaders. He discovered two more Universalist social workers, Mrs. M. G. Kenyon, Jr., secretary to Harry N. Holmes, who is executive secretary of the Citizens' Committee of 1,000, and Mrs. Cora F. Howe, the house mother at the New York Institute for Education of the Blind. While in the metropolis the American Country Life Association gave him a work corner in the offices of that body.

He was next at Washington at the invitation of Dr. Clarence E. Rice. He arrived in time to prepare for the conference program at the church supper; held under the auspices of the Y. P. C. U., by calling upon certain leaders of the public and private social agencies of the District of Columbia, including the Council of Social Agencies, Associated Charities, Board of Children's Guardians, Juvenile Court and Juvenile Protective Association, national and local Red Cross, Women's Bureau of the Metropolitan Police Department, social settlements and the community center department of the schools. Also attending the supper, besides the social workers noted, were our own Dr. Le Grand Powers, the well known statistician, Miss Emily W. Dinwiddie, one of our own women who is a leader in educational and hospital social service, and Miss Elizabeth M. Weston, of our Washington church, who has served as a volunteer friendly visitor. The director also spoke to the Y. P. C. U.

At Baltimore, Md., the director spoke at the morning service, to the Sunday school, at the church supper round table and at the neighborhood meeting. With the minister he called upon the professional workers here, too, and again the social workers were at the church as honored guests. the first time a city church had so honored these workers as a whole group. Those present included the executive leaders of the Alliance, Family Welfare Association, Johns Hopkins Social Service, visiting nurses, Board of Health, baby milk fund, State Board of Welfare and Charities, Children's Aid Society, Travelers' Aid, State Prisoners' Aid and State Social Work Conference, Playground and Athletic League and Y. M. C. A. Again a social welfare committee was started. A neighborhood association was also initiated. The Rev. Hal T. Kearns has the loyal support of his people.

At Scranton, Penn., the director preached at the Laymen's Sunday service—when the men of the church did themselves credit—spoke to the Sunday school, led the open forum of the Y. P. C. U., when representatives of social agencies were present, gave an address at the Comrades' banquet along with Mayor Durkan and the director of the Community Chest, addressed the City Ministers' Association, the Lions' Club, the Kiwanis Club and the Unity. He heard Dr. Wm. H. McGlauflin give one of the addresses at the breaking of ground for the new Chamber of Commerce building, and was also guest with him of the city at the "See the City" parade, and saw the civic pageant at night. Dr. McGlauflin recently helped inaugurate the new community chest campaign. He was elected president of the Ministers' Association the very day the director was present.

A visit was also made to Brooklyn, Penn., where the Rev. Walter W. Wolfe, the new minister, is ambitious to lead the church to a fine community service.

On returning to Boston the director was called to Auburn, Maine, where he preached, held a conference of the community class, and left certain helps to be used as the minister-elect, the Rev. Montfort Hill, and his people, may decide best. He then went across the river and held a conference with the Rev. Ernest H. Carritt, the minister at Lewiston.

The people of these churches are especially ready for, and the people of other churches will be interested in, the leaflets, publicity and other helps which this department will get before them in the new year.

Charles H. Pennoyer.

* * *

THE CHILD LABOR AMENDMENT

To the Editor of the Universalist Leader:

I have read with interest and regret your editorial and comments on a letter from a "Universalist" on the Child Labor Amendment, in the November 1 edition of the *Leader*, and I can't let your remarks pass without a protest.

It seems to me the proponents of this measure, like those who favor other apparently humane measures, are governed by sentiment rather than reason.

Here in Illinois strenuous efforts are being made by sentimentalists to have passed a law prohibiting women in industry and business from working more than eight hours in any one day. The measure has the support of many well-meaning club and church women, as well as of Union labor. They overlook the fact that already more than 75 per cent of the women of the state are employed on an average of not more than forty-eight hours per week, and only in rare instances are women employed such long hours as are detrimental to health.

They fail to recognize the fact that emergencies arise in every business when it is necessary to do extra work. Of course, the measure they advocate exempts household servants and women workers on the farm from the operation of the law.

The same situation exists in regard to the Child Labor Amendment. A very few states fail to protect the child as they should, so the proponents of this amendment would give Congress the power to control the labor of children and youths of all stages up to the age of eighteen, long after they have passed the age when they should be permitted to be employed.

It is all very well to say the matter may safely be left to Congress to do the right thing, but Congress has not demonstrated its wisdom in late years and it is easily conceivable that a future Congress dominated by sentimental radicals might use their power to the limit, with results detrimental to the very persons the law is nominally intended to benefit.

I can not believe your editorial and comments reflect the sober judgment of any considerable number of thinking people.

Very truly yours,

E. J. Barklow.

* * *

SOME DEFENDERS OF DR. CLARK

To the Editor of the Universalist Leader:

I resent very much the sarcastic editorial which appeared in the last issue of the *Leader* in regard to the Klan visiting our church. In saying this I voice the opinion of the majority of the people of our church at Medford Hillside.

Some of us at least are true Universalists and try to practise the faith that we believe, which can not be said about a person who wrote such an article or persons who permitted it to be published, especially in a religious paper which is distributed throughout the country.

In the first place the article did not state the truth of the matter, and it might be well to learn a little about the truth of things instead of accepting outside versions.

Dr. Clark has never done anything detrimental to our church and I know he never will. He practises as well as preaches true Universalism. We have never had a minister who has been so well liked by the majority of the people of our church as well as the entire community. He has put his whole heart and soul into his work with us and there is more Christianity and brotherly love and co-operation in the church to-day than there has been for the past ten years.

Certainly an apology is due Dr. Clark as well as our church if the people who were instrumental in the publication of this very narrow-minded, unchristian article, expect us to retain our faith in them.

Mabel O. Sweetser.

Medford Hillside, Mass.

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To the Manager of the Universalist Publishing House:

Editorial and managerial troubles are, doubtless, legion. It is not my purpose to cause any additions in this line; but I feel impelled to express my feeling of astonishment and distress following a reading of the editorial concerning Dr. Clark, our pastor at the Hillside.

In my opinion the editorial has hurt our wonderful Universalism and the *Leader*, and Dr. Bisbee's name at the top of the page would, to me, make it seem necessary to have every word on the page express only the love, tolerance, charity and Christian kindness our faith teaches. *If* Dr. Clark had committed a crime, do we not teach that our sins are inevitably punished? I wonder why our denomi-

national publication—going to far countries in so many directions—should feel justified in printing any article that could and would injure any person's good name.

The editor was in some respects misinformed. The Medford reporter for the *Boston Globe* sometimes makes mistakes; and I am inclined to think he was not present at the meeting.

Dr. Clark has appealed to me as being a Christian gentleman, sincere and interested in Christian service. The history of church work at the Hillside must indicate to all observers that any minister would find no easy task here. Even if Dr. Clark has done or said anything drawing upon himself criticism or disapproval, has he deserved an unchristian article on the editorial page—or any other page—of our *Leader*, which is meant to send out to the world the glad news of a wonderful faith in the Fatherhood of God and the Brotherhood of Man?

Mistakes have sometimes proved the beginnings of better things. Possibly good may come out of this misunderstanding. At present it would seem to me to be somewhat impossible to teach our young people brotherhood.

This is not written for publication—only to put myself on record as against any injustice on the part of our *Leader*, and I feel that Dr. Clark has been unjustly dealt with.

Universalist.

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To the Editor of the Universalist Leader:

You are wrong, gentlemen!

It is of minor importance that the *Boston Globe* representative gained a wrong impression from the "lurid and weird" aspect of the Klan meeting at Medford Hillside recently, and that the *Leader* copied it, but it is of *great* importance whether our Universalist leaders put bricks into our church or undermine its pillars. Sarcasm will do the latter.

From one who does not favor the methods of the Klan.

Henry A. Lovejoy.

Medford, Mass.

* * *

ON EDITORIAL FREEDOM

Dear Dr. Marshall:

After reading your statement regarding the resignation of Mr. Best of the *Continent* because of restrictions put on his freedom of utterance, and your assurance that the *Universalist Leader* is being run on a policy of utmost liberty for the editors, I had a warm feeling for you stirring within me. And I wondered how many of your readers and how many members of the Universalist Church appreciate that fact as fully as they ought.

It is clear to me that this spirit of freedom is a guarantee of utmost honesty, and that those two attributes of journalistic character have a great value, such as neither exists nor can be expected in the great mass of papers and magazines that are run for commercial profit. We should therefore place additional value upon our religious press as a medium of information as well as of inspiration, at least regarding the great factors and forces in the world of the spirit—the world itself, for us liberals. And if it be true that there are instances where the religious press is "kept" from speaking out on a great issue, let us Universalists place additional valuation on our own journal with its obvious free and candid speech and its assured honesty, as our medium of publicity.

Increased power to you and the Editor.

Fraternally,

Fred Atkins Moore.

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THE PARABLES OF SAFED THE SAGE

The Parable of Hills and Holes

I journeyed toward the Sunset, and I came to the Reservation where dwell the Noble Red Men. And one of them was Very Ancient. And with him I had speech.

And I said, How long hast thou resided here, and how many have been the Years in this Locality?

And he hobbled unto the door of his Tepee, and pointed to a Mountain. And he said:

When I came here, that Hill was an Hole.

Then I took my Journey Eastward, and I came unto a land called New England. And I stood by an Hole that had once been a Cellar. And around it grew a Tangle of Wild Briars, with here and there something that had once grown in a Garden.

And I and Keturah we sate where once had been a Fireplace, and we looked down into the Hole.

And she inquired of me, saying, Knowest thou what family lived here?

And I knew the name, and I spake it unto Keturah.

And that night we saw the same name in the Evening Papers, in the stories that were told of the Divorce Courts.

And the man in the Divorce case was the Grandson of the man who had lived in the house where the Cellar-hole remaineth and his father and the fathers of his father were born there.

And I said, Where we stood this day there was once an Home and now it is an Hole, and a very Deep Hole at that. Yea, if it extend not down to the Pit the Reporters have the wrong dope. That Home was a Mountain of the Lord. There was a Family Altar where Prayer was wont to be made. There were born children, and there old men died, coming to their graves as shocks of corn in their season, and leaving seed that should have shaken Lebanon. And now look at the fool thing.

And Keturah said, I fondly hope that our children that come after us will be better and do better than we.

And I said, That is the hope that hath holpen the heart of all generations since Eve, that Madonna of the Dim Past, first rocked her baby and sang, I have gotten a man from the Lord. But this I know, that this land of ours hath too many Cellar Holes and not enough Homes. Yes, and in too many places where once was a Mountain of the Lord is now an Hole.

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WISCONSIN STATE CONVENTION

M. L. Aldridge

The seventy-fourth session of the Wisconsin State Convention was held in the Church of the Good Shepherd, Racine, Oct. 21 and 22. Delegates and ministers were present from all the active churches of the state and brought reports of progress and enthusiasm among the people of our Wisconsin parishes.

The Convention opened with a banquet served by the ladies of the Racine church. The Rev. Nellie Mann Opdale of La Crosse acted as toastmistress and a happier selection could not have been made. The Racine Singers entertained with songs and Miss Alice Phelps Rider of Markesan gave several readings and piano solos which were worthy of the extended applause they received.

Tuesday evening the Rev. W. J. Taylor of Wausau gave an address on "Is Religion Too Easy?" This was followed by Dr. L. Ward Brigham of Chicago, who spoke on "What Is God Doing?" Both of these sermons were of exceptional merit, being both thought-provoking and inspiring.

The Rev. N. E. McLaughlin, of Monroe, led the Convention in song and devotional service Wednesday morning, after which the Convention was formally opened by the president, H. A. Price of Markesan. R. G. Harvey of the Racine church then welcomed the delegates and visitors. The president's address which followed was one of constructive criticism and outlined a program for better organization within the Wisconsin State Convention, as well as suggesting specific movements to build up our cause and further the progress of Universalism in Wisconsin.

The occasional sermon was delivered by the Rev. J. M. Rasnake of Mukwonago and Stoughton. Mr. Rasnake has long ministered to our church in the South, but is a new man in Wisconsin. His sermon was splendid, inspiring and challenging, from the text: "Speak unto the people that they go forward." Mr. Rasnake is a preacher of power and a man of quiet sincerity who captivated all who heard him.

Communion was conducted by the Rev. L. R. Robinson, former Mid-West Superintendent, who is the new minister at Racine.

The closing business session found the Convention enthusiastically adopting the recommendations of the president and committee on resolutions relative to making our Church more effective in this state. The Rev. L. R. Robinson was appointed State Superintendent and secretary; the Convention voted to meet once a year instead of biennially, a sum of money was appropriated for evangelistic work, and a committee appointed to revise the constitution and by-laws. Other important forward-looking business was adopted.

Officers elected were: President, Harry A. Price, Markesan; vice-president, Miss Harriet Corson, Monroe; treasurer, H. G. Fratt, Racine; trustees, Judge A. H. Reid of Wausau, Harry O. Hale of Stoughton, Miss Alice Phelps of Markesan. Fellowship Committee: Rev. W. J. Taylor of Wausau, Rev. N. M. Opdale of LaCrosse, and Mrs. W. E. Lobdell of Mukwonago.

The best Convention we have had in recent years was brought to a close Wednesday evening with a platform meeting. The Rev. N. E. McLaughlin gave a beautiful vocal solo, and Dr. L. B. Fisher of the Church of the Redeemer, Chicago, preached on "God and Personality." Dr. Fisher talked about God and personality as only Dr. Fisher can, and no man can do more.

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THE KANSAS CITY MEETINGS

James Houghton

The Kansas Universalist Convention and the Missouri Universalist Convention united with the Southwestern Federation of Religious Liberals in a joint program of sermons, addresses and discussions of matters pertaining to the liberal churche and their message to a time peculiarly in need of it. The meetings were held in All Souls Unitarian Church, Oct. 21, 22, and 23.

The edifice, beautiful in architectural design, fine in appointment and with its splendid environment, afforded an excellent setting for the conference.

Great praise is due the Rev. L. M. Birkhead, the minister, and his people for the generous and cordial hospitality extended to the members and visitors of the three bodies. The Universalist families residing in the city also opened their homes.

The purpose of holding the meetings in this rapidly developing agricultural, shipping and commercial center, was to bring it within the reach of a larger number of liberal churches, and to bring our message to the attention of this great central section of the country.

The attendance and high character of the sessions was very gratifying to those who had the responsibility of arranging for the meetings.

Special features were a complimentary dinner given on Wednesday to all men in attendance, by Mr. Sam Ganz of Kansas City, the complimentary luncheon on Thursday by the women of All Souls Church and the after-dinner address by Rabbi Theodore Joseph of Fort Leavenworth. Another very enjoyable feature was a two-hour automobile trip over some of the city's boulevards and through the parks. It is not generally known that Kansas City's more than one hundred miles of boulevards are among the finest in our entire country.

The sessions opened at 8 p. m. Tuesday. The Rev. L. M. Birkhead, minister of All Souls Church, Unitarian, Kansas City, Mo., extended the welcome of the church and the parish. To this address the Rev. James Houghton, Junction City, Kansas, Superintendent of Universalist Churches of the Southwest, responded.

The first address was delivered by the Rev. James W. Vallentyne, pastor of the Universalist church at Oak Park, Ill., representing the Universalist General Convention. His subject was "The Science of Succeeding."

"The Challenge to Religious Liberals to Federate" was discussed by the Rev. Curtis W. Reese, of Chicago, secretary of the Western Unitarian Conference and chairman of the Executive Committee of the National Federation of Religious Liberals.

On Wednesday morning a devotional service was led by the Rev. Albert W. Altenbern, minister of the Universalist church at Junction City, Kans.

Following a very interesting report of the Ministers' Institute by the Rev. Clifton M. Gray, pastor of the First Unitarian Church, of Topeka, Kans., the Rev. George F. Patterson, New England Field Secretary of the American Unitarian Association, Boston, spoke on "Consecrated Zeal and the Tolerant Mind."

In the afternoon of Wednesday, while the Kansas Universalist Convention was in session on the Kansas side, the Missouri Valley Associate Alliance (Unitarian) was in session, Mrs. M. G. Kemp presiding. There were addresses, plans for the next year's work and election of officers.

The evening program was in charge of the laymen, Ex-Senator Loring Trott of Junction City presiding.

On the topic "Lay Reserves of the Liberal Forces," Mr. Wm. L. Barnard of Boston outlined the constructive work carried on throughout the country by the men of the Unitarian body.

Mr. Victor Harlow, editor of *Harlow's Weekly*, Oklahoma City, Okla., presented "Jesus from a Layman's Point of View."

Preceding the address by the Rev. George T. Ashley, minister of the First Unitarian Church, Wichita, Kans., on "Liberal Evangelism in the Southwest," devotional services were conducted by the Rev. Wm. M. Backus, pastor of the First Unitarian Church, Lawrence, Kansas.

Mr. Ashley presented a detailed and practical plan for reaching the liberal people of this section and for the organization of churches. The matter was discussed by the Rev. Fred A. Line, minister of the First Unitarian Church, Tulsa, Okla., the Rev. James Houghton and the Rev. James W. Vallentyne.

Thursday evening, the Rev. H. H. Niles, minister of the Universalist church, Denver, Col., preached a sermon dealing with the power of idealism in human progress.

The last message was to have been delivered by the Rev. Claude E. Sawyer, Ph. D., minister of the First Congregational Church, McPherson, Kans., who was unable to be present. The Rev. James W. Vallentyne used the same topic, "What is a Heretic," which Dr. Sawyer was to have treated.

Officers elected were: President, Rev. L. M. Birkhead; vice-president, Rev. A. W. Altenbern; secretary, Mrs. Georgia Ober, Topeka; treasurer, James N. Day, Junction City; additional members Executive Committee, Mrs. H. G. Morgan, Kansas City, Mo., Rev. James Houghton and Rev. Geo. T. Ashley.

The afternoon of Thursday was devoted to the business of the Missouri Universalist Convention.

Reports showed the affairs of the convention in good condition.

Pronouncements of the body included continued co-operation in the Southwest Superintendency, plan to meet next year in connection with the Federation of Liberals, and appreciation of the hospitality of All Souls Church.

Officers elected: President, Ida M. Nulton, Livonia; vice-president, J. E. Patterson, Elmer; secretary, T. W. McDavitt, Elmer; treasurer, Fred N. McDavitt, La Plata; trustees, Miss

Maude Garland, Archie, Mrs. Martha Atterberry, Atlanta, D. C. Gibbs, Gibbs, Wm. H. McDavitt, Elmer.

The Kansas Universalist Convention met in the Chamber of Commerce rooms in Kansas City, Kansas, at 1.30 p. m., Wednesday, Oct. 22, President A. W. Altenbern presiding. The Rev. Harold H. Niles of Denver, Colo., offered prayer. The president's address was brief and practical. The reports of the secretary, treasurer and superintendent revealed a large measure of constructive work, both spiritual and financial.

The Rev. James W. Vallentyne of Oak Park, Ill., brought the greetings of the General Convention and spoke of the work which the Church has undertaken, stressing especially the five-year program and the National Church in Washington.

Among the recommendations adopted were: Reaffirming our loyalty to the General Convention and its officials, and pledging enthusiastic support in carrying out the aggressive program outlined by them, and authorizing our secretary to present to their serious consideration the claims of Kansas in the working out of their plans; commending the work of Rev. James Houghton, Southwest Superintendent, and pledging continued co-operation in his support; appropriations toward the expense of our representatives to the next session of the General Convention; continuation of the policy of meeting in conjunction with the Southwest Federation of Religious Liberals; expressing appreciation of the splendid hospitality of All Souls Church, and the presence and inspiring messages of Revs. James W. Vallentyne and Harold H. Niles.

Officers elected were: President, Rev. A. W. Altenbern, Junction City; vice-president, Mr. C. M. Routledge, Topeka; secretary, Rev. James Houghton; treasurer, James N. Day, Junction City; trustees for three years, Judge Seward Baker of Hutchinson and C. M. Routledge. Fellowship Committee: Mrs. Mary Pierce Gillett, Junction City, Seward Baker and James Houghton.

It is expected that next year's session will be held in Kansas City, Kansas, in the second week in November.

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THE FLORIDA CONVENTION

A. Arnold Ross

The Florida Universalist Convention was held in our church at Pensacola, Oct. 23-26. It was a good Convention, well attended, and received generous notice in the two daily papers published in that city. One of the most notable features of the Convention was, perhaps, the kindly spirit of local Christian fraternity shown by many of the churches of various denominations. Dr. I. J. Sarasohn, rabbi Temple Bethel, the Rev. Chas. Haddon Nabors, pastor First Presbyterian Church, and the Rev. John C. Skottowe, rector St. Catherine's Episcopal Church, were present at different times to voice a welcome from their churches and on their own behalf. Friday evening the Rev. J. E. Guthrie, pastor Knox Presbyterian Church, preached to a large and appreciative congregation. This spirit of Christian sympathy and fellowship toward Universalism and Universalists from our Orthodox brethren is so unusual in this section of the Southland that we are constrained to make special mention of it.

Delegates from West Florida churches were present as well as representatives from communities where we have Universalists but no churches. The clergy present were Dr. F. B. Bishop, Southern Superintendent, Birmingham, Ala., the Rev. Mrs. J. W. Rowlett, Atlanta, Ga.; the Rev. Henry Crumpton, Brewton, Ala., the Rev. A. Arnold Ross, De Funiak Springs, Fla., and the Rev. A. C. White, pastor of the local church.

Thursday evening marked the formal opening of the Convention. After prayer by Dr. Bishop, an address of welcome was made by Mr. A. P. Trotter, superintendent of the Sunday school, responded to by the president of the Convention, the Rev. A. Arnold Ross. This was followed by an inspiring sermon from Dr. F. B. Bishop.

Friday morning Mrs. Rowlett led the devotional service at 9 o'clock, later delivering a missionary address, after which W. M. A. reports from the different organizations of West Florida were read, the one from Pensacola being notable for its excellence. At 11 o'clock the Rev. H. T. Crumpton delivered a characteristic sermon.

The ladies of the church served appetizing lunches Friday and Saturday noons.

The afternoon was devoted to pleasure, the delegates and visitors being conveyed by cars to Gulf Beach, eighteen miles distant, where those who desired enjoyed surf bathing. Before returning a fish dinner was served.

The evening sermon was preached by Dr. J. E. Guthrie, pastor Knox Presbyterian Church.

Saturday's sessions concluded the business of the Convention. In the morning Mrs. Rowlett preached a practical and encouraging sermon, after which Dr. F. B. Bishop gave a talk on the relations of the General Convention to the individual churches, pointing the pressing need of closer ties and a deeper sense of loyalty to the central body. In the evening Mr. Ross filled the pulpit, taking for his theme "The Great Teacher."

Sunday was a great day, with great congregations, great singing, and two great sermons by Dr. Bishop. Singers from many of the city churches graciously gave their services.

Among the resolutions passed the following seems to be of general interest and was published by the local papers and copied by others in the state: "Inasmuch as we are deeply interested in the great religious movements of the day, therefore be it resolved: That we take special note of the recent expulsion of Dr. Henry Fox from Mercer College, Ga., because of his religious views, and express our sympathy for those who suffer for righteousness' sake. This action of the authorities of Mercer College is but another expression of the great breach that is ever widening between the Christianity of Christ and the Christianity of paganism. We therefore wish to express our appreciation of those religious pioneers who are seeking to establish in the desert of religious superstition and bigotry a highway for our God."

A recommendation was passed that some one be designated at each State Convention to solicit subscriptions for the *Universalist Leader*.

The new officers are: Rev. A. Arnold Ross, president, re-elected; W. T. Smith, Madison, vice-president; Mrs. M. T. Fountain, De Funiak Springs, secretary, re-elected; Mr. A. P. Trotter, Pensacola, treasurer; Rev. A. C. White, Pensacola, chairman Fellowship Committee.

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INDUSTRIAL PROBLEMS IN EUROPE

The Rev. Charles Stelzle of New York has returned from a three months' study of economic and industrial conditions in Germany, England, France and Switzerland, spending a week in Geneva investigating the work of the League of Nations and another week at Hull, England, attending the annual convention of the British Trades Union Congress at which over 700 delegates were present. Nearly a month was spent in Berlin, because of the peculiar situation now existing in Germany.

Mr. Stelzle interviewed hundreds of individuals in these countries, including government officials, labor leaders, preachers, social workers, journalists and working men, and in each of the cities to which he went he spent several days visiting the homes of the working people living in the poorer sections.

Mr. Stelzle made this study preparatory to undertaking a series of conferences in various parts of the United States and Canada in behalf of work among workingmen. He has been invited to visit the industrial centers in Canada for ten consecutive weeks during the coming winter under the direction of the United Protestant Churches of the Dominion, and several cities in this country are planning similar meetings and conferences.

While he was in London, a "tea" was given in Mr. Stelzle's honor by Robert Young, Deputy Speaker of the House of Commons, which was attended by members of the House and other government officials. Mr. Stelzle spoke at several of the principal Sunday afternoon Brotherhood mass meetings in various parts of England.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Bare Souls

By Gamaliel Bradford. Harper and Brothers. $3.50.

The art of Mr. Bradford we have had occasion to praise before. He writes lucidly and with flashes of brilliance. He is a careful student and a keen observer. In this book he has undertaken a series of essays about men of letters—men who write letters, that is to say, if you will pardon the play on words. His title is chosen not because he claims that he bares the souls of these men but because they themselves have revealed themselves. In his foreword he points out that he has digressed for a moment from the series of American portraits which he is making his life-work to study a group of men who have put their souls on paper.

In the first chapter Mr. Bradford quite frankly discusses his method. The great collections of letters which oftentimes give us insight into a period of history or a literary epoch also admit us into the souls of men. Diaries are perhaps best, but good diaries are few, and letters are almost as useful. In the case of the seven men brought together in this volume we have large correspondences, which Mr. Bradford has diligently read. The fruit of his study we have analyzed according to his formula. Love, hate, money, ambition, work, boredom, melancholy—Mr. Bradford asks himself how each man was affected. It sounds a bit mechanical, but one must not think that Mr. Bradford can not transcend his formulae. He has a plan, but he refuses to let the plan dominate him. Always the human being peers through.

To balance the forces in a man's life is Mr. Bradford's delight. We see Cowper pursued by the fear of hell and we learn his different refuges. Ennui was Fitzgerald's *bete noire*, but he found escapes. Poor health could not check the boundless spiritual energy of Voltaire. Poor Lamb sways between comedy and madness. Melancholy holds Gray. The exigencies of his art plague Flaubert. A fiery sensitiveness will not let Keats rest. Activity alternating with repose, the interlocking of those forces which bring peace with those forces which make peace a mockery—on this theme Mr. Bradford plays.

But he does not over-simplify. Into each sketch enter those peculiar elements which the individuality of the man in question emphasizes. Special interest Mr. Bradford has in the attitude taken toward mankind in general. People interested Gray, kept Flaubert from his work, delighted Lamb. He comments at some length on the love affair of John Keats, on the "septuagenarian ardor of Madame de Peffand for Horace Walpole," on "Lamb's tender affection for his sister." Through it all he clings to a single thesis, namely, that life as we live it is not a remarkably pleasant affair, though there are refuges which make it endurable. In those refuges he is interested. Beauty and thought are two of them, human beings another, "and perhaps the best of all these refuges is God."

When one has finished he feels that he has known some of the souls and has not known others. It is so in life. We may know a man ever so well and yet not know his soul. Mr. Bradford is not a magician, revealing with a wave of a wand hidden secrets. On the contrary his art is to present to us what his study has discovered. He can tell us nothing that is not in his sources. That is why the quotations are often the best thing in his essays. All he can do is to select that material which is valuable, which is truly indicative of the man's soul. Then it is left to our discernment, to our intuition, to make what we can of the picture. This is by no means to disparage Mr. Bradford. To select wisely, to interpret correctly, to illuminate with a suggestive phrase—this is supreme biographical art. But to explain—no, one does not explain souls. After a time, if one is wise, one knows them by intuition, but intuition is not within the power of authors to bestow.

* *

The Conduct of Life

By Benedetto Croce. Harcourt, Brace and Company.

In this country Croce's reputation rests chiefly upon two works, his famous volume on "Aesthetics" and "The Theory and Practise of History." "The Conduct of Life," which is the latest of his books to be translated, differs from the others in that it is not a treatise on a single theme but is a collection of short essays, originally appearing in an Italian publication under the title "Fragments of Ethics." It is not, however, lacking in unity, for Croce's single-minded philosophy necessarily results in consistency. Nor is it popular as we use the term, even though it is concerned with practical matters. It is essentially the product of a philosopher's pen.

The title of the American edition is not badly chosen. The familiar questions of daily conduct are taken under consideration. "Types of Failure," "Forgiving and Forgetting," "Faith and Abstention from Thought," "Humility," are typical subjects. A considerable portion of the latter part of the book contains reflections on politics, giving expression to Croce's unusual views on the conduct of nations. Religion and philosophy occupy a good share of his attention.

The book is by no means easy reading. Words are used with a nicety and a sharpness of definition which require close attention, even though the translator has done his best to use terms that are clear. Each essay usually begins with a brief statement of the problem in the terms commonly used. Then follows a more technical analysis, and finally we have Croce's conclusion.

Criticism of the volume is difficult. It is impossible to discuss adequately either each individual essay or the whole underlying philosophy. The philosophy one has to take for granted. If he follows Croce in his philosophy of the spirit, the reader will be inclined to agree with most of the essays. If he disagrees at the outset, he may nevertheless find much of value. For the most part the essays successfully apply a well-conceived philosophy to problems philosophers sometimes consider beneath them. If Croce is somewhat self-satisfied and sure, that is only to be expected in a god who descends from Olympus to advise poor mortals.

* *

My Dear Cornelia

By Stuart P. Sherman. The Atlantic Monthly Press. $2.50.

One of the most audible of our literary critics, Mr. Sherman stands as the staunch defender of Puritanism. Though rather more liberal than he would sometimes have us believe, he is nevertheless caustic in his denunciation of what he calls the "emetic school" in literature. His favorite amusement is attempting to crush H. L. Mencken in the manner which Mencken himself adopts toward all but the chosen few.

Books alone do not occupy him in "My Dear Cornelia." Prohibition, religion, the morals of young girls, and the whole question of marriage are aired in the light of his inclusive wisdom. His views are cast in the form of conversations with a charming woman whose ingrained, perverse, and sometimes stupid devotion to gentility makes him appear almost a radical. There is a jocose husband, a somewhat wild son, and a flapper daughter. Something approaching a framework of narrative appears, just about enough to demonstrate that Mr. Sherman would do well to leave the novel alone. But the more or less happy family and their adventures serve only to bring forth and to point the brilliancies of Mr. Sherman's dissertations.

At times the conversation is truly entertaining; at times Mr. Sherman's spurts of gay humor fall woefully flat. The views expressed are more interesting than profound, though there is certain advantage in having more than one point of view represented. The first essay, which deals with the "emetic school," concludes that those authors which have set out to glorify sex have succeeded in making it disgusting.

that prohibition may not be wholly bad is the conclusion of another essay. That the modern girl differs very little from the girl of a generation ago would seem to be the lesson of a third. So it goes, and withal it is reasonably amusing and occasionally stimulating.

* *

Liberalizing Liberal Judaism

By James Waterman Wise. The Macmillan Company.

Between liberal Judaism and liberal Christianity there is close sympathy. Here is a book "written at liberal Jews." Much that the young author says would make equally wholesome reading for liberal Christians, if they would apply it to themselves. The book is a real contribution toward breaking down the walls of prejudice which unfortunately still separate Christians and Jews.

Among the chapters which are of especial interest to Jews are two which are of equal interest to Christians, viz.: chapter 7, which deals with "Intermarriage," and chapter 8, which treats of "The Place of Jesus in Modern Judaism." The author speaks with reverence and admiration of Jesus the Jew, and would have liberal Jews give him an exalted place in their list of heroes and wise teachers.

More than that: Liberal Jews "have voiced their profound admiration for the man and his teachings. They have insisted that Jesus was one of, perhaps the greatest of, the great company of Hebrew prophets . . . But it has not gone far enough. . . . Liberal Judaism admits that the personality of Jesus was a great and truly religious one, *but it has so far failed to make use of that personality in shaping the lives and characters of the Jews of this generation.*"

This is where, it seems to our author, Liberal Judaism falls short. "The Jesus who went about the land doing good can be (and the author contends should be) recalled to-day to serve greatly in shaping the character of Jewish men and women."

When this is done it would seem as though all barriers between liberal Jews and liberal Christians will disappear.

Mr. Wise's admirable little book is commended to all Christians who really *want to understand* the thought and sentiment of the young Jews of America.

F. O. H.

* *

My Book and My Heart

By Corra Harris.

Here is a book by the author of "The Circuit Rider's Wife," which ought to be read by every minister—liberal as well as orthodox. Written in the style that has placed Corra Harris among the best of American writers, it has a charm all its own. From beginning to end it captures the reader's attention, and holds it long after he has laid the book down.

Many wise and timely suggestions are found herein. Here is one which every minister should ponder well: "Every Methodist pastor is required to read the general rules of our church once a year, and preach his sermon that day on these rules by way of stimulating the weakening saints of his church. I must have heard a hundred such sermons in my time; but never yet have I known a preacher in any church to read the marriage vows from the pulpit and take them for a text with which to search the consciences of dilatory wives and delinquent husbands, and maybe restore love and loyalty in the homes of his people. Why should a church be so particular about reminding you of your membership pledge to behave yourself, love, honor and support the church, and leave you for forty wearing, tearing years without reminding you of the vows you took when you were married? . . . It does seem that preachers would say more than they do from the pulpit about the sanctity and glory and permanence of marriage. Instead of that they get together on their blue-Monday mornings and pass resolutions advocating a revision of our divorce laws!" There's a thought that brings one up short, like the call of a bugle. It is something worth thinking about.

Of especial interest to Universalist ministers, and more so to those who are graduates of St. Lawrence University, is the author's praise of the work of Prof. Charles Kelsey Gaines. She says: "Shortly after this I wrote a review of Charles Kelsey Gaines' story 'Gorgo,' which I shall always contend is the best classical novel ever written by an American author."

At the conclusion of the book we find this significant statement: "Let those who wish to believe in damnation, or who feel it is their duty to do so, do their duty. As for me, I know we shall all arrive at last and be taught the A. B. C.'s of eternal life somewhere, somehow, else we are at the mercy of an almighty malignant power. The evidence is to the contrary." This is very interesting and heartening. It shows that the thinking people of to-day are gradually coming to our position. The obvious thing for us to do is to keep on preaching the good news.

H. H. N.

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The Trial of Judas Iscariot

By J. D. Barker. $1.00.

This book is unique both in substance and method. It is an imaginative court scene, the supposed trial of the betrayer of Jesus, and preserves the forms and flavor of court procedure. The entire book is in the form of a transcript of court proceedings, and includes the indictment, arraignment, plea, evidence, arguments, instructions of the court and the verdict. The latter is blank, thus leaving it to the reader to reach his own decision as to the merits of the argument.

The trial proceeds as any trial in one of the present day criminal courts, by question and answer. That the form of court proceedings has greatly changed does not disturb us so long as the substance is retained.

The evidence offered is derived wholly from Bible texts, a method once more popular than to-day. There are no facts or arguments drawn from every day experience or from science or history. The witnesses summoned are therefore naturally the Bible characters, Saints Matthew, Mark, Luke, John, Peter and Paul, and one called Average Preacher. The saints' testimony consists of quotations from the gospels and epistles, while Average Preacher tries to support the Orthodox views relating to Judas, but is tangled up on cross-examination.

The essence of the thesis of the author is that Judas played a foreordained role in the scheme of Christ's betrayal and death, and hence is not to be condemned for an act of which he was the predestined victim. Moreover, the Bible represents him as sincerely repentant, hence as much entitled to pardon as Peter, who denied Jesus upon occasion.

Some idea of the theological views expressed in the book may be obtained from the following: Q. If Jesus had not died, could the world have been saved? A. No. It is by his blood that we are saved. (Heb. 9 : 12. 18.) Q. If Jesus had not shed his blood, what would have been the result? A. There would have been no remission of sin. (Heb. 8 : 22.)

A plausible and ingenious excuse is given for Judas' acts. Q. Why did you betray Jesus? A. I believed that the time had come to begin the revolution that would put him on the throne, and when he said that it was I that would betray him, he told me, "What thou doest, do quickly." (John 13 : 27.)

The author, a former judge in the Texas courts, is evidently familiar with court procedure, and the occasional variation from the rules for the admission of evidence is no doubt justified by the remarkable character of the trial.

The form in which the book is written is novel, and will undoubtedly attract many readers.

R. S. G.

* *

The Current Magazines

Three Americans contribute the leading articles to the latest issue of the *Hibbert Journal*, remarkably interesting articles. More or less in reply to Dean Inge but also as a brief statement of his views, Kirsopp Lake writes on Jesus. Richard Roberts, minister of the American Presbyterian Church in Montreal, has "The Doctrine of God" as his subject. "George Fox—Prophet and Reformer" is the title of Rufus Jones' article.

In new form and with new editorial policy the *Forum* is attracting some little

(*Continued on page* 30

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

ILLINOIS W. U. M. A.

The annual meeting of the Universalist Women's Missionary Association of Illinois, held in Peoria, Oct. 6 and 7, was one of the best ever held.

The devotional service was led by Mrs. William Bowler of St. Paul's, Chicago.

A cordial welcome was extended to the visitors by Mrs. Arthur Irwin of the Peoria Universalist Church.

In the report of the president, Mrs. James W. Vallentyne, was emphasized the fact that "as an association we do not work alone but are linked to the larger enterprises of the Women's National Missionary Association of the Universalist Church. That as a part of that body, we support seven workers in North Carolina and Tennessee; a Christian home for twenty-one Japanese girls in Tokyo, also three American missionaries and one native social worker, and have built this year Dojin House, a social center in which Midori Kindergarten work will be carried on in a larger way than ever before.

In addition to the quotas assigned to Illinois for this splendid work, this Association, through gifts of individual members, has paid $336 toward building a manse for Rev. Hannah J. Powell in Sunburst, N. C. Our apportionment of $900 to the Clara Barton Memorial has been paid in full.

Reports of chairmen of state committees were read and accepted. That of the Clara Barton Guilds, read by Mrs. Erma Anderson of Joliet and supplemented by short reports from delegates of several Guilds, impressed the audience with the importance of this organization which, in interesting the young women in missionary enterprises, insures the future carrying on of our work.

A beautiful memorial to those who have gone from among us since the last annual meeting was transcribed by Mrs. Arnold Heap. There were thirty-three names recorded among our honored dead.

Placing in the hands of each delegate a copy of the printed report of the treasurer and of the budget has proved to be a most successful method of financing the projects of the Association.

Rev. Hannah J. Powell of Inman's Chapel, N. C., brought a three fold greeting to the Association: from the Woman's National Missionary Association through its president, Mrs. Ethel M. Allen, with whom she had visited *en route;* from the Universalist Women's Association of North Carolina whose convention she had just attended; and from herself as one of our missionaries.

Following the suggestion of Mrs. Webster of Galesburg, that a campaign for Life Memberships be instituted, six such memberships were subscribed.

An enthusiastic meeting was held in connection with a luncheon on Tuesday noon. Short, forceful talks were the order of the session. Mrs. Russell of Peoria welcomed the guests most heartily; Mrs. Rodenhouser, also of Peoria, urged that women use their great privilege of the ballot and their many opportunities for service; Rev. Laura Bowman Galer of Mt. Pleasant, Iowa, told of the inspirational value of the convention at Vassar College.

Rev. Hannah J. Powell spoke briefly of the work of the W. N. M. A. and the importance of loyally supporting it.

Let by Mrs. Vallentyne, pledges to the Sinking Fund were made to the amount of $170.

Evelyn C. Corlett, Seceretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

CUPS FROM MILK CANS

Armenian orphans are very ingenious and very resourceful. They make good drinking cups from condensed milk cans. Universalist Sunday schools help to fill those cups with nourishing drink.

NOT FAR FROM BOSTON

The Arlington Sunday school contributes a new idea. Its energetic and able superintendent, Mr. Samuel T. Cushing, happens to be unusually burdened with business matters just now and feels that it is impossible for him to carry on the work of the school. So he is given "a leave of absence" until after the holidays. How much better than to have accepted his resignation! Here's a plan to be remembered and applied in other places.

. . . .

November is the month for planning the institutes that are to be held in July, August and September. Thus far-sighted must be your Executive Board. A meeting was held at headquarters on Wednesday, Nov. 5, Mr. Gibbs, Mr. Hempel, Miss Earle, Miss Slaughter, and I giving careful thought to changes in courses and administration. It is unanimously agreed that the time has come to offer advanced subjects for those who attend the institutes year after year and to grant diplomas for completed work.

. . . .

Very stately and beautiful and artistic is to be the new edifice of our Church of the Redemption at the corner of Boylston and Ipswich streets, Boston. Visitors of all denominations enthusiastically congratulate the architect and the parish. It is a matter for rejoicing that in planning the building provision was made for a large and increasing church school, the delightful chapel being well adapted for assembly and separate rooms being available for classes. Sixty children are listed already as a nucleus for the school that is to be established. At the State Ministers' Meeting I had the high privilege of conducting the first communion service in the new building and of using the original pewter plates and cups of the Old South Congregational Church, now the property of Dr. Roblin.

. . . .

Speaking of churches, it is a most encouraging sign of the times that in the new ones now being erected the needs of religious education are being remembered. Witness, the Church of the Mediator in Providence, recently dedicated. Witness, the church now in process of erection in Woonsocket. The old heresy that any place in the basement, no matter how dark, dismal and dirty, is good enough for the children has no place in the minds of such enlightened men as Brothers Leining and Ellenwood.

The Sojourner.

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THE FIRST ELEVEN

The first eleven Sunday schools to send in their contributions for the International Missionary Offering are: Brattleboro, Vt., Bridgeport, Conn., W. Chesterfield, N. H., Waterville, Me., Marlboro, Mass., Dover, N. H., Grove Hall, Mass., Kent, Ohio, Sinking Springs, Ohio, Mt. Pleasant, Iowa, Le Roy, Ohio.

The total given by these eleven schools last year was $68.71. This year it is $89.48. This is a glad augury for the complete offering. The human race does progress.

Our Young People and Others

Conducted by Granville Hicks

MORE RECOGNITION FOR YOUTH

The latest representative of those who would see young people given more power in the church is Bishop Charles P. Anderson, of the diocese of Chicago. In an address, reported in the current number of the *Christian Century*, he said:

"It is a fallacy that young people belong to the church of the future and not of the present. Because you belong to the church of the present I want to hear your views, feel your presence, and get your point of view on your needs of church and church affairs. For example, what kind of a church ought we to have, what sort of a world would you like to live in if you were in a position to make that sort of a world? You give youth, without which the church would suffer. The Church of England is far ahead of the Church of America. It has created the 'house of youth.' It will have national meetings, and delegates will present its views to higher and more important bodies. Your organization can give youth at the present, and so I hereby constitute you the 'house of youth.' If you had your choice as to the sort of a church in which you would like to worship God and humanity, what kind of a church would that be? If any of you think that the age at the present time is not all that it ought to be, or that the church at the present time is not all that it ought to be, the next question is, What contributions can youth make to the church so that it will always be young and always keen on the tasks which immediately confront it? It is essential to the church to know what young people are thinking about. I regard the formation of your association as the most significant thing of the time. I want your contact and your point of view, and your angle on needs of the church—discuss them at your meetings. What do you think of men going into the ministry, what kind of young men would you like to see become ministers, even though we may not be infallible?"

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STUDENT FELLOWSHIP

The *New Student* for November 8 contains a detailed account of the proposals of the Student Friendship Fund, which is raising money in this country to help students abroad. Speaking on the work being done, Miss Mary Ely, a professor at Vassar, said: "Mr. Chairman, we are not the only group doing this, but there we stand, facing one way toward American colleges, one way toward the world. We stand in the midst of racial antagonisms, national animosities, historical enmities. The bonds we tie are stronger than treaties." Miss Ely was present at a conference of European Student Relief representatives in the Bavarian Alps this summer. At this conference it was decided that the students of America are to direct a fund of $212,725, "for whatever is most needed in the international student world." "That means," says the account, "clothes, food, shelter in Central Europe and Russia, assistance in self-help, books; it means the perpetuation of higher learning, the salvation from destruction of much science and scholarship till Europe shall have restored herself; it means an organized effort to give information and friendly greeting to foreign students coming to America, tempering the discourtesy of ignorant customs and immigration officials, and the blunders of Congress; in short, according to its name, 'student friendship.'"

Russia, it is reported, needs "food, clothing, and medical assistance." Many of the students are undernourished, most of them can not purchase warm clothing. "An examination of 1,845 students at Kiev showed 84.4 per cent in need of medical treatment, additional 11.9 per cent undernourished, and only 3.7 per cent in perfect health. . . . The percentage of tuberculosis is appalling." Russia needs also scientific magazines and books to carry news of the advances of the western world, small laboratory apparatus for use of individual students, and textbooks to be deposited in government libraries.

In Germany a curious revolution has taken place. Before the war almost no students worked their way through the school. The exigencies of the post-war period sent many to the factories, despite the opposition of employers who did not favor unskilled labor and of workers who did not like this competition. But nevertheless there are now thousands of students at work, and many of them are members of the unions.

Another way in which student friendship may grow is hospitality to those foreign students who come to this country. Mr. C. D. Hurry of the World Student Christian Federation reports that students entering this country are often treated with brutal discourtesy. Chinese and Japanese are insulted, and European students do not find immigration officials pleasant. And when the student gets to this country he frequently finds that he has no access to Christian homes. Mr. Hurry suggested four things which the foreign student has a right to expect: information abroad, courtesy here, guidance and access to Christian homes, natural and no condescending treatment." In such a way, as well as by gifts of funds, can be forged ties "stronger than treaties."

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A WORLD MOVEMENT

The *Student World*, a quarterly devoted to the interests of the World's Student Christian Federation, contains an account of the meeting which was held this summer at High Leigh, England, August 7-20. About ninety men and women attended, representing thirty-five countries. All the constituent movements of the Federation were represented. New movements in Hungary, Korea, and the Philippines were admitted, and the movements in Bulgaria and Roumania were accepted as corresponding movements. Plans were made for extension work, and considerable attention was devoted to fields where Christianity is weak. The conference considered European student relief, increasing student participation in the affairs of the Federation, and the meeting of financial needs. Denmark is to be the site of the 1926 conference.

Four commissions met during the conference, and their reports appear in the *Student World*, which also contains articles by various delegates to the conference. A Chinese student, a negro, and a South American tell what the conference meant to them. The strength of the movement is apparent.

For the Quiet Hour

We might have more joys if we understood that all things are ours. All time belongs to the children of light. We are not bounded by the little gray dewy morning of the present, we have all the mornings that ever grew in the garden of the horizon. We are only poor because we are faithless. If we had faith we should have all time, all strength, all confidence, and all peace.

Joseph Parker.

There is no profit in walking mournfully. All the profit a man ever gets is from his joy. The advantage of the fires of sorrow does not lie in the things which they consume, but in the things which they can not consume. The sweetest of all the uses of adversity is to show me the joy which it can not take away.

George Mathison.

Is the man whose conscience accuses him of immoral deeds free? Is the man of bribes, who takes the money and does as he is told, a free man? Is the liar who lies until he believes his own lies, free? Is the covetous man, the egotist, the vile-tempered, free? Can the victim of gross indulgence be called free? Every one who feels the policeman's hand on his collar is a prisoner; the sense of guilt is the conciousness of imprisonment.

W. L. Watkinson.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Harry Adams Hersey, of Canton, N. Y., has been appointed superintendent of St. Lawrence District, by the New York Universalist Convention.

Rev. Sara L. Stoner, of Prospect, Ohio, has been honored with the presidency of the Marion County W. C. T. U. During American Education Week, Mrs. Stoner addressed the public schools on "Patriotism."

Dr. Robert T. Polk recently celebrated his eighty-seventh birthday at his home in Boston, in good health and spirits.

Rev. T. W. Horsfield has resigned from the pastorate of the churches at Adams and Cheshire, Mass., to become the minister of our church at St. Johnsbury, Vt.

Rev. and Mrs. Thomas Baldwin Thayer Fisher of Stone Mountain, Georgia, visited Headquarters *en route* to Old Town, Maine, where Mr. Fisher has accepted the pastorate of the Universalist church.

Rev. Henry B. Taylor, pastor of St. Paul's Universalist Church of Meriden, Conn., continues to gain in strength but is not yet able to undertake his work. The severe accident of which he was the victim in Rome and the second experience on the S. S. Arabic in the hurricane resulted in injuries which it has taken time to heal.

Maine

Brunswick.—Rev. J. F. Albion, D. D., pastor. A reception was tendered Dr. and Mrs. Albion on the evening of Nov. 2, followed by a supper at which 175 sat down. After the supper cordial words of welcome were spoken by representatives of each of the parish organizations. Randolph Comee spoke words of felicitous introduction. Rev. Harry Shook came over from Concord. State Superintendent Stanley Manning came to rejoice with us, express his hearty interest in our work, and give us his blessing. We had an excellent service on Laymen's Sunday and our Universalist Comrades may well feel proud that out of their own number they could conduct such a service. The parts were taken by O. R. Pennell, Harry Varney, Dr. Eaton and Randolph Comee. Mr. Comee preached the sermon, a forceful, eloquent and persuasive presentation of the definite responsibilities of men for the advancement of God's kingdom through the ministration of the church. The Brunswick Associates, our chapter of the Universalist Comrades, are working through a committee to help the Freeport and Bowdoinham churches in any way possible while they are without pastors. A committee on relief is also arranging to give Christmas dinners to needy families. A series of debates on vital civic problems is being arranged. By the will of Mrs. Daniel Alvah Booker our church has been given $5,000, the income to be used annually for current church expenses.

New York

Auburn.—Rev. Adelbert E. Allison began his pastorate here Nov. 1, being the twenty-first pastor of the society since its organization in 1832. A reception was held Friday evening, Nov. 7, for Mr. and Mrs. Allison, to which all the congregation and friends of the parish were asked. Mr. and Mrs. Allison reside at 12 Morris Street. The annual banquet of the King's Daughters and Sons was held Friday evening, Nov. 11, in the church parlors, and was largely attended. Mrs. C. H. Vail was chairman of the general committee, with Miss Virginia Wheeler in charge of the music and Miss Rose Williams, a former president, as toastmistress. Toasts: The King's Daughters, Past, Present and Future, with responses by Mrs. John Underwood, president of the Circle, S. Edgar George, chairman of the board of trustees, and Mr. Allison.

Rhode Island

East Providence.—Rev. H. I. Cushman, D. D., pastor. The society at its annual meeting, Oct. 13, elected: President, George A. Smith; vice-president, William G. Anthony; secretary, Miss Clara B. Mowry; treasurer, Daniel E. Peckham; trustee for three years, Anson H. Purdy. Mrs. Orray Butts, who has been treasurer fourteen years, retires from that office, and Mr. Peckham, who has been president of the society nearly as long, resumes the treasurer's office, which he filled before Mrs. Butts' term. The church has been reshingled, painted and equipped with electric lights during the past few months at a cost of nearly $1,000. A "get-together" supper was held Nov. 13, the object being the re-enlisting of the interest of former attendants. Rev. E. Dean Ellenwood of Woonsocket was the speaker of the evening, his subject being methods of the every-member canvasses.

Harrisville.—Rev. Arthur M. Soule, pastor. Our minister this fall is completing his tenth year of service in the ministry, and Nov. 16 was the twenty-fifth anniversary of the marriage of Mr. and Mrs. Soule. A parish reunion was planned for the evening of Nov. 17 in the vestry. The annual fair by the Ladies' Aid will be held Wednesday and Thursday, Dec. 3 and 4, with an entertainment furnished by a Boston musical trio the evening of the 4th.

Pawtucket.—Rev. Julian S. Cutler, pastor. The November conference of Rhode Island Universalist churches was held with our church Thursday afternoon and evening, Nov. 6, with a good attendance. It also proved to be one of the most helpful conferences we have held in a long time. At the afternoon session the first speaker was Mr. Louis H. Putnam of Providence, Director of State Institutions, who told of the work of the state in various lines of social welfare. The second speaker was Mrs. M. B. Bennett of Providence, for thirty years a missionary in Japan under the direction of the Baptist missionary board. The evening speaker was Rev. David N. Beach, Jr., pastor of the Park Place Congregational Church, Pawtucket, who took for his subject "Our Protestant Purpose."

Providence, First.—Rev. Rubens Rea Hadley, pastor. Our minister was one of the speakers at the Burrillville and Gloucester District Sunday School Convention at Bridgton, Nov. 1, taking for his subject, "Teaching for a Verdict."

Providence, Mediator.—Rev. Fred C. Leining, pastor. The outstanding event in our church life was the dedication of our new church on Oct. 18 and the banquet served by the Men's Club on the evening of the 19th. The annual fair by the ladies of the church is to be held Dec. 4 and 5.

Valley Falls.—Rev. Charles P. Hall, pastor. The annual fair by the Ladies' Aid is to be held Nov. 19. Plans are under way for improving our church property. We are to install a new heating system and other improvements are to be made to the property so we can do a more efficient work. The annual Sunday School Rally by the schools of our denomination in this state was held with our school recently, and proved a great success. Plans for a teacher training class to be held in Providence were perfected at this meeting and Mrs. Nellie E. Friend of Melrose, Mass., engaged as the teacher.

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INTERDENOMINATIONAL CHURCH SCHOOL INSTITUTE

The pastor and church school teachers and officers of the Second Universalist Church of South Weymouth and the First Universalist Church of Norwell, co-operating, invited the Massachusetts Universalist Sunday School Association to hold an Institute at South Weymouth, Nov. 13. Invitations extended were to the churches of every denomination in the South Shore District.

The session opened on Thursday, Nov. 13, at 10 a. m., with Rev. L. Weston Attwood of Abington conducting the devotional exercises.

Mrs. Mary I. Chamberlain, State Supervisor for the Massachusetts Universalist Sunday School Association, addressed the gathering, taking for her subject, "The Golden Skyline." Mrs. Chamberlain said that the golden skyline of religious education was never before so vivid and

hopeful. She emphasized the need of trained leaders in the church school and the opportunity of the teacher of to-day as an influence upon the life of children.

Mr. Carl A. Hempel, president of the Massachusetts Universalist Sunday School Association, spoke on "How to Teach Religion," emphasizing the need of the teachers and leaders in the church school understanding young life.

Luncheon was served by the ladies of the Home Department of the Norwell Church.

Mr. Hempel took up the subject of "Worship" at one o'clock, and stressed the importance of the opening service in the church school. He pointed out the need of variety, and of services which interest the children.

Mrs. Stella M. Cushing, superintendent of music for the General Sunday School Association, demonstrated the proper use of hymns, urging that those present return to their churches and do all in their power to improve the music of the church school. Mrs. L. W. Attwood accompanied Mrs. Cushing on the piano in illustrating the interpretation of the hymns.

Mrs. P. R. Moody, State Home Department Superintendent, outlined the work of an efficient Home Department and told of the importance of having a visitor for every member of the Home Department.

Rev. William Dawes Veazie, pastor of the South Weymouth and Norwell churches, spoke on the subject, "Why Have a Daily Vacation Bible School?" saying that the greatest need for such schools was in crowded districts where the children have little opportunity for development, and especially where foreign population prevailed.

Miss Mary Slaughter delighted her hearers with her description of the possibilities of "Dramatization in the Church School."

The Group Conferences took place from 4.30 to 5.30, with Miss Slaughter instructing the "Intermediate and Young People's group, and Mrs. Chamberlain the Children's Division Workers.

Supper was served at 6, with the board of trustees of the two entertaining churches as guests. The supper was served by the ladies of the South Weymouth church.

Mrs. Nellie E. Friend took for her subject, "The Alpha and Omega of Religious Education." The need of preparing the child to face and withstand the temptations of to-day and the future was cited as the task of the church school teacher.

The final speaker of the Institute was Prof. Herbert B. Mayer of Boston University School of Religious Education.

Professor Mayer wished to make it clear that though the child might know who Abraham was, and what he did, and might know the names of the books of the Bible, it was no proof that he would lead a Christian life as maturity came. He said that he had rather teach a child

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the life of Christ than the life of many Old Testament characters whose actions would not be perfectly understood by children. His reference to a need of Christianity in the Park Street Subway at 5 p. m., as well as in church on Sunday, caused much merriment and at the same time drove home a truth.

Mr. Veazie conducted the evening service, with Mrs. L. W. Attwood at the organ. Rev. L. Weston Attwood pronounced the benediction.

Representatives from churches of various denominations throughout the South Shore District were present, the larger number being from the Universalist churches of the Old Colony Association.

* *

BOOK REVIEWS

(*Continued from page* 25)

attention. In the November issue a brief but distinctly keen article by G. A. Studdert Kennedy discusses "The Despair of Democracy."

Reawakened interest in the recurrent problem of the drug evil makes timely an article by Constance Drexel in the November *Scribners*, bearing the title "Are We Our Brothers' Keepers?"

In the *Atlantic* appear "A Day with Mahatma Gandhi" and "The Experiment of a Christian Daily," the former by C. F. Andrews, the latter by Charles Sheldon, both of interest.

Women's clubs furnish the subject of an article which Ernestine Evans has written for the *Century* under the excellent title "High Resolutions." "The Treason of the Educated," by Nathaniel Peffer, contains the startling suggestion that Europe would be better off if its universities were to close.

The *American Mercury* runs to amusing bombast or impressive scholarship. "Jesus and His Biographers" falls in neither class. Raymond Pearl's "The Biology of Population Growth," however, invites serious reading.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1.936
Chapman, Ala.	8
Kinston, N. C.	2
Total	1,946

* *

CHRISTENINGS

Previously reported, 822. New Haven, Ct., 2. Total, 824.

Notices

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

OHIO FELLOWSHIP COMMITTEE

Ordination authorized of Elmer M. Druley, the ordination service to be held in the Universalist Church at Eaton, Ohio, Thursday evening, Dec. 11, 1924.

NEW YORK Y. P. C. U.

The annual session of the Young People's Christian Union of the Universalist Church of New York State, Inc., will be held in Watertown Nov. 28, 29 and 30, for the election of officers for the ensuing year and the transaction of such other business as may legally come before this body.

Angela W. Cortright, Secretary.

* *

BOSTON MINISTERS' MEETING

Nov. 24, Rev. Otto S. Raspe, "The Theological Situation of the Middle West."

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Ordination authorized of Harry Elmer Peters.

Ordained clergyman's license granted to Prof. J. A. C. Auer.

Dropped from fellowship at his own request, Barton Watson.

Harry E. Adams, Secretary.

* *

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1924

November 23, Thanksgiving Sunday.
December 21, Christmas Sunday.

1925

January 25, Young People's Day.
March 1, First Sunday in Lent.
April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

Obituary

Mrs. John L. Vreeland

Mrs. Helen Vreeland, wife of John L. Vreeland, of Chicago, died Sept. 30. She was born in Providence, R. I., Oct. 1, 1855, and was a descendant of Roger Williams.

She graduated from the Rhode Island State Normal School, and, after teaching four years in the East, went to Chicago, where she taught for nearly thirty years in the Lewis-Champlin School. She was a born teacher both in her ability to impart knowledge, and her influence in molding character.

Mrs. Vreeland was a devout Universalist, and was a great power for good among the young people of the church, and was loved and respected by all.

She was married to John L. Vreeland Aug. 12, 1880, and is survived by her husband and one daughter, Mrs. Freeman E. Brown, and two grandchildren.

Funeral services were held Oct. 2, at the home of Mrs. Brown, with whom Mr. and Mrs. Vreeland made their home.

Mrs. Emma Frances Booker

In the death of Mrs. Emma Frances Booker our Brunswick, Maine, church lost one of its most devoted and faithful members.

Mrs. Booker was born in Brunswick, Nov. 19, 1846, the daughter of John and Elizabeth Swift. She was married June 26, 1872, to Daniel Alvah Booker. She is survived by one daughter, Mrs. Clement E. Robinson, a faithful worker in the Congress Square Church, and by a sister, Mrs. William E. Frost of Topsham.

Mrs. Booker was a woman of rare charm and kindly personality. She was a member of parish and church and deeply interested in all of the activities of the church and in the advancement of our faith.

In her will she made several bequests, including $10,000 to establish a Home for Aged People in Brunswick and $5,000 to the Brunswick Universalist Church, the income to be devoted annually to current church expenses. By this generous gift, by the inspiration of her loyalty and faithful services and her blessed memory, she still lives a potent influence for the faith that was so precious to her.

THE BETHANY UNION FOR YOUNG WOMEN

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

By the Pollyanna editorial writer: Otto Meek of Salt Lake City is the nicest man I have heard about in a long time. He had $3,000,000 worth of negotiable securities and he left them in a suitcase on the front seat of his automobile parked on Main Street. Mr. Meek returned an hour later and was surprised to find his securities missing. I think it is an outrage for a thief to rob a man who has such faith in human nature.—*Life.*

* *

As to foolish questions, there is the story of the man who had a scar on his forehead. When asked how he got it, he said that he bit himself.

"And how could you bite yourself on your forehead?" somebody asked him.

"Well," he replied, "I stood on a chair." —*Exchange.*

* *

A young five-year-old friend of ours who had been permitted to play with a neighbor's dog recently acquired a canine animal of her own. "Now," she announced with satisfaction, "I have a dog of my own —and not just a step-dog!"—*New York Herald Tribune.*

* *

If we follow the advice of the Ku Klux Klan we would soon emulate the example of the Kansas merchant who hung out this placard: "I am 200 per cent American. I hate everybody."—*Governor Sweet of Colorado.*

* *

Customer: "But if you are selling these watches under cost price, where does your profit come in?"

Assistant: "We make our profit out of repairing them."—*London Opinion.*

* *

Mandy: "Mose, is yo' sho' yo' didn't marry me fo' mah job?"

Mose: "Co'se ah didn't, gal! Lawsy, no! Yo' jes' go ahaid an' keep yo' ol' job!"—*Oklahoma Fiery Cross.*

* *

"Have you had static on your new radio?"

Mrs. Newlywed: "Well, Harold has had Los Angeles and Cuba, and I'm sure he could get static if he wanted to."—*Life.*

* *

The price of cranberries for Thanksgiving is said to be down this year to a point where everybody will be able to have one.—*Detroit News.*

* *

One trouble with the world is that laziness is so seldom fatal.—*Waco News-Tribune.*

* *

"Men should not deceive their wives."

"Lord—they don't."—*Florida Times Union.*

* *

About 98 per cent of those who think "Ma" Ferguson will be bossed by Pa are bachelors.—*Lincoln Star.*

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